

AN INTRODUCTION
TO THE
MAITHILÍ LANGUAGE
OF
NORTH BIHÁR

CONTAINING
A GRAMMAR, CHRESTOMATHY & VOCABULARY.

BY
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PART II.
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A CHRESTOMATHY
OF
THE MAITHILÍ . LANGUAGE.

This reading book contains nearly all the Maithilí Literature I have been able to collect. I hope that every word in it will be found in the Vocabulary ; special precautions having been taken to secure this object.

The prose will be found much the purest, being practically written according to the rules laid down in the grammar. The poetry is not so pure, poetic license admitting many Hindí and Braj forms and words. These will be found noted in the Vocabulary. Of the poets, the worst sinner in this respect is Fatúrí Lál, in the song of the Famine. Bidyápati or Vidyápati, as he is indifferently called, is comparatively pure, but, as might be expected, archaic forms and words appear in his poems, and he is frequently obscure and almost always difficult. Often he exhibits a neatness of expression and conciseness worthy of Martial. I hence put him near the end of the reading book, though his songs are the first which I collected and reduced to order.

The first piece given, is a letter copied *verbatim et literatim* from a letter filed in my court ; only names of persons and places have, for obvious reasons, been changed, and a few signs of punctuation added. ∙ ∙ ∙

॥ श्री चंपावती निकट दुरमिल झा लिखित पत्र ॥

खलि चिरंजीवि चंपावती केँ आशीष, आगा लकुमनक जुबानी ओ चीठी सौँ अहाँ सभक कुशलकेम बूझल, मन आनंद भेल । श्री लक्ष्मी देवि केँ नेना कोट कैन्हि, जेहि सौँ ओकर परबरस होइक से अजब कत्तब थोक ; ऊनिका माता नहिँ ; अहाँ लोकनिक भरोस तेल कुँड़क निगाह रहैन्हि । एक बकस पठाओल अकि, से अहाँक हेतु, अहाँ राखब ; बकस मेँ कौ ई) टा रुपैया कैक, ओ मसाला सभ कैक ; से बकस खोलि दुइ टा रुपैया ओ आधा २ सभ

मशाळा लक्ष्मी दाइ केँ अपने चुपे देबैन्हि, दुइ टा रुपैया मशाळा बक्स अपने राखब; अहैँ लै भेजाओल अछि। कोनो बातक मन में अदेशा मति राखी; जे चीज बस्तु सभ अहाँक नोकसान भेल अछि, से सभ पऊँचत, तखन हम निश्चित हैब ॥

श्री समधी जी केँ प्रणाम; आगा भोला साऊ केँ बजत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिँ करैकियेन्हि; हमरा बेटा जेहन कथि, से खूब जनै-छी; जलदी रुपैया असूल करू, नहिँ त पीकू पक्ताएब। बखारीक धान सभ बँच लेलन्हि, एह बेकूफ केँ कहाँ तक नीक अकिल हैतैक ॥

श्री बाबू गोबिंद केँ आशीष।

रुपैया अमोट धारा

{ रहिकाक पऊना	२)	२
{ श्री लक्ष्मी दाइ	२)	२
{ श्री कोटी जनी	२)	२

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHA'
TO MUSAMMA'T CHAMPA'BATÍ,

After compliments, may you live for a long time. My good wishes to Champábati: Moreover, I have learnt both from the mouth of Lachhuman, and from your letter that you are all well, and my heart has been pleased thereby. Lakshmí Debí has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets every thing necessary (*lit.* oil and pots). I have sent you a box herewith, it is for you, keep it. In the box there are six rupees, and some *Kábuli** fruits; open the box, and give two rupees and half the fruit to Lakshmí Dái, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent the n' for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bholá Sáhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gobind Bábu.

* The word *masdálá* usually means "spices." I am, however, assured that here it must be translated as above

	Rs.	Slabs of mango conserve.
For the Rahiká bridegroom	... 2	... 2
„ Lakshmí Dái	... 2	... 2
„ the Little Folk	... 2	... 2

The next piece selected is the song of king Salhes. It is most popular throughout the district amongst the low caste people, and is printed word for word as it was taken down from the mouth of a Dom. Salhes was the first Chaukidár, and is much worshipped by Dusádhs, a caste whose profession is to steal and to act as Chaukidárs, preferably the former. Throughout Tirhut, Salhes *asthans* can be seen under the village *pípal* tree, composed of a raised mud platform surmounted by mounted figures made of clay, representing the various characters of the song. Here the Dusádhs worship him.

Although a song, it is written in prose, and is chanted, rather than sung. Note that, throughout, Transitive Verbs in the past tense frequently take inflections which properly belong only to Neuter Verbs.

॥ अथ गीत राजा सलहेसक ॥

१ । भेल भिनसरवा ठाढ़ि दरवाजा गै मालिनि कर जोरि भिनती करैकथि देव मुनिक नाम, सुनु इन्द्रासन कपन कोटि देवता जे इन्द्र जनम देलैन्हि कठि राति सोइरी घर में ताहि दिन लिखि देल सलहेस सन बर । ऊनक कारन अचरा बान्हलि, पर पुरुष मुँह नहिँ देखलि, जनम पाए सिन्दुर नहिँ पेन्हलि । ऊनि स्वामीक कारन काँच बाँसक बेहबर बान्हलि, रचि रचि ठौरलि लाली पलङ्ग सेज भारि ओकाओलि, ऊनका कारन । सिकिया चीरि बेनिया बनाओलि स्वामी कारन ॥ गौरी आओत ना ॥

२ । हाहा गे । भेल भिनसरवा, कोइलि बोलइत, दरवजवा ठाढ़ि कल जोरि भिनति करैकथि कपन कोटि देवकोर नाम पर । सुनु इन्द्रासन इन्द्र लोक कठि राति जाहि दिन जनम देलैन्हि सोइरी घर में ताहि दिन लिखि देल सलहेस सन बर । बालपन अचरा बान्हलि, पर पुरुष मुँह नहिँ देखलि, जनम पाए सिन्दुर नहिँ माँग पहिरलि । ऊनका कारन काँचे बाँसक कोहबर बान्हलि, लाल पलङ्ग सभ रङ्ग सेज ओकाओलि, सिकिया चीरिकै बेनिया बनाओलि ॥ गौरी अवत ॥

३ । नान्हिटाँ सँ पोसलजँ, एतेक बस्तु आनि कै घर में रखलजँ, तैओ न स्वामी सलहेस ऐलाह । ऊनका कारन फुलवाड़ी रोपलि, रङ्ग रङ्ग फल आनि

लगाओलि, बेली फूल, चमेली, ओ बुलकुंज, नेवार, तेखरिक फूल फुलवाड़ी लगाओलि ऊनि सलहेसक कारन, साँची बीड़ा पान लगाओलि, मेदनी फूल गाँजा आनि लगाओलि, जैओ सलहेस मोरंग नहिँ आएल। बिना पुरुष सौँ कोना दिबस गमाएब, एहि सोग सन्ताप सँ तेजि दितऊँ मोरंग राज, देस पैसि कै खामी तकिताऊँ। खामी सलहेस जौँ मिलतथि, खामी सलहेस लै राज भोगितऊँ, नहिँ मिलताह हिआ हारि घुरब, सोग सन्ताप सौँ पानि धसि खसब, फेरि पलटि मोरंग नहिँ आएब। जनम सौँ गहना गढ़ाय राखलि, कहिओ नहिँ पहिरलि, आइ मन होइअकि जे गहना पहिरि एना म देखि-तऊँ, जे केहन लगैअकि सूरति ॥

४। गहना पहिरि बैठलि मालिनि सुरखी देखै एना में। बड़ सुन्दर लगैअकि, एक रती सिन्दुर कारन माँग उदास लगैअकि। तखन दमसि उठलीह घर सौँ, बिलकुल गहना खोइका बाँधलि, घर सौँ चलि भेलि मालिनि। नगर गुजरात तेजि देब, जहाँ भेटताह खामी सलहेस देस पैसि ताकब; जौँ कतऊँ मिलताह खामी, तौँ लैकैक आएब मोरंग राज; नहिँ मिलताह हिआ हारि लौटब, सोग संताप सौँ बुड़ि कै मरब ॥

५। भोर होइत भिनसरवा कनैति घर सौँ बहार भेलि, चार दीस ताकथि, बाट ठाढ़ि पचतावथि जे नहिँ भेटै बाट बटोहो, नहिँ भेटै संग समाज, ककरा दिआ समाद पठाएब। हिआ हारि कै चललीह मालिनि कनैत चललीह मालिनि खामीक उदेस। डेगे २ चललीह, जोजन भरि जाय जुमलीह अपना फुलवाड़ी; फूल देखि धरती खसलि मुरकाय, तखन लोटि लोटि कनै लगलीहि फुलवाड़ी में। ऊनक कानब सुनि संग समाज सखी बहिन भोर होइत आइलि ऊनका फुलवाड़ी। तखन जाय पुक्कबह्नि सखी केँ जे कोन वेड़ा है फुलवाड़ी में कानब, की ऊनका माय बाप गारी देलक, की परोसिआ उलहन देलक ताहि विरहँ ऐलीह फुलवाड़ी ॥

६। तखन पुक्कथीन्दि चंपा जे की जानि घर सौँ बहार भेलि। तब कहै-थीन्दि दौना मालिनि एक सलहेसक कारन घर तेजलऊँ, घर तेजि खामी सलहेसक कारन धिललऊँ। पाँचो सखी चली कमला घाट जे कमला घाट में खामी सलहेस हाथी नमावै औताह, ओहि ठाम जौँ मिलताह खामी सलहेस तौँ लाएब जादू सौँ लोभाय। आनि अपना फुलवाड़ी मड़वा बान्हि बिआहि देब; तोहरा छाड़ि कोनो सखी नहिँ दिख रोपब, तीज कुश लै उसरंगि देब।

तौ पाँचो बहिनि चललीहि कमला नहाय, जाय जुमलीहि ठीक दुइ पहर में
कमला घाट में, ठाढ़ि चारु दीस बाट ताकथि जे कौन दीस सौँ सलहेस
बैठाह । तखन चीर उतारि तेहि ठाम राखलि बेल फुलेल कमला में भसाय
देलि ॥

७। कमला में भसाय कल जोरि मिनति करैअकि, जे जलदी सलहेस कै
मंगाय दिअ जे दरसन होय । पाँचो बहिनि एतवा कहि कै कमला में डब
देलेन्हि । आसन डोलि गेल, कपन कोटि इन्द्र देवता जाय कै पैठल जहाँ बैठल
कचहरी में ताहि ठाम, उदमत लगाय देल । सभटा हाल कहि देल सलहेस
कै, तोहरे कारन पाँच सखी बारह बरख अचरा बान्हलि; आवै कहब कमला
घाट खामी सौँ दीदार हैत । एतवा समाद सलहेस कै गेल अकि; सलहेस
कहल अकि जे हम नहिँ जायब, सुगा पठाय बेदुली मंगाय इअार कै सहि-
दानी देखाय देब । तखन एतवा खबरि सलहेस कै भेल अकि, लगले ऊकुम
देल भिनमा खवास कै डेउड़ी सौँ सुगा आनि दे; भिनमा खवास गेल अकि,
सात खंड डेउड़ी पिंजरा टाँगल जाय, भिनमा खवास पिंजरा उतारल तौ
पिंजरा उतारि लायल, बीच कचहरी सलहेस के आगा राखल, सुगा बहार
कै सुगवा उड़ाय देल । तर तेजल धरती उपर असमान बिचली परती सुगवा
देये चक भाउर चलि गेल कमला घाट । पाँचो बहिनि कमला में खेलाय
धमाउर, उपर में सुगा देये चक भाउर । चारु दीस नजरि खिड़ाबै, खन
कनडेरिँ सुरखी परेखे, खन त्रिष्टि गेदुली पर देये ऐसनि भपट मारै सुगवा
बेदुली लै भागल दौना मालिनिक माँगक लै भागल । सुगवा धैल पकड़िआक
बाट, जाइत जुमल सखु बन, जुमल पकड़िआ राज बीच कचहरी दुनु इअार
के बीच में ओन के ओन दै बेदुली नेड़ाय देल । बेदुली देखि बज्जत मन कगु-
लक जकर बेदुली लायल तकर तिरिआ केहन सुरखी ॥

८। कहथि सलहेस, सुनह सुगा, जकर बेदुली लैलाह से जौँ पिकेँ करै तौ
धरम करम नहिँ बचते; से नहिँ, जाय बेदुली सखु बन पजँचा दहक । जाय
सुगवा सखु बन पजँचल, असोक कर गाक पर बैठल । पाँचो बहिनि तौति
हिआ हारनी भेलि, जाइत चारि बहिनि घुरलीह हिआ हारि घर कै;
दौना मालिनि कुसोथरि देलि अकि, होइत भोर सुगा उड़ैल, आवि कै सुगा
बेदुली देल अकि दौना मालिनि कै; लिअ मालिनि अपन बेदुली; जाय
मोरंग राज फुलवाड़ी में बैठब, हम सालहेस कै पठाय देब ॥

९। पलटि ऐलीह मालिनि अपन फलवाड़ी । होइत भोर सलहेस पजँचल,

राति बिराति जाए जुमल मोरंग राज फुलवाड़ी । होइत भोर सलहेस आएल फुलवाड़ी ॥

१०। भेल भिनसरवा बेरलल कोइलि । उठलीह मालिनि फुलवाड़ी लेन फुलवाड़ी ठाढ़ी फूल तोड़ि गूँथलि गृमहार सलहेस ला । ताहि बेरि जुमल अनदेसिआ चोर । चुहड़ माल मोकामा गढ़ सँ । दीन दुपहरिआ घर घर फिरै, पकड़िआ टेबनै फिरै, पकड़िआ चुहड़ योग हवेली नहिँ मिलै, तकैत तकैत मिलल राजा भीमसैनक डेउढ़ी । डेउढ़ी टेबि चलल चुहड़ माल दुइ चारि कोस अन्तर जंगल में डेरा खसाओल । सुमिरै लागल देवी असावरि घरक गोसाउनि । जनम सँ पुजलजँ मोकमा गढ़ में, कहिओ जन्म भरि चोरी नहिँ कैली; सुनल पकड़िआ में ननुआ सलहेस जन्म लेल, बड़ योगमन्त, चौदह कोस पकड़िआ कोतवाली लिखाओल; ऊनक डाक सँ ककरो टंगरि साबित नहिँ होइअकि जे ऊनका पहरा में चोरी करै ॥

११। से जानि चुहड़ माल चढ़ि कै आएल, भौंटीक केस बाँधल, दोहरि चरना चढ़ाओल, लाख दर लाख कूड़ी गतर में बाँधल, कमर में ढाल बाँधल । पेस्तर कूड़ी लेल हाथ कै, बैठल धरती में । आसन लगाए कै, देल पेटकुनिआ धरती में, सेन्ह काटै लागल, दुइ चारि कोसक बीच सँ धरती में मिलि गेल; सेन्ह कटैत चल जाए पकड़िआ राज में । होइत भोर राजाक धरहर में सेन्ह काटै लागल, सेन्ह काटि पङ्ग चल जाहि घर में रानी हँसाबती सूतलि सोनाक पलंग पर मुनहर घर में, ताहि ठाम घर में पङ्ग चल चुहड़ माल चोर । ऊनका सिरमा में सेन्ह फुटल जाए, चुहड़ माल पलंग ओठघि बैसल । जाति दुसाध परतीति नहिँ करिये, मुड़ी उठायकै घर में ताकै माल, कोनो माल नहिँ मिलल, देखल हँसाबती सूतलि सोनाक पलंग पर, लाख दर लाख गहना गतर में । तकरा तजवीज करै चुहड़ माल जे कोन चीज लेब । दुइ चीज लेब, सोनाक पलंग ओ इनीक गराक चन्द्रहार लेब । एतवा कहैत में भिनसरवा भेल, ताहि सँ चन्द्रहार रानीक गरा सँ काटि लेल, ओ रानी केँ उठायकै भीमसैनक खटिआ पर देल, ओ सोनाक पलंग मथा पर राखि लेल ॥

१२। होइत भिनसरवा भागि चलल ओहि सेन्ह दै, चारि कोसक तर दै ऊपर भेल जंगल में । लगले मोसाफिरक भेस पकड़ि लेल, माल जोर बर जोर लेने जाइअकि मोकामा गढ़ में; जाइत गंगा घाट त्रिबेनिआ पहर दीन उठैत गंगा पङ्ग चल । तब कहैत अकि गंगा सँ “सुनह गंगा, चोरि कै आएल छी, परबत राज सौँ राजा भीमसैनक गढ़ सँ ओ सलहेसक पहरा सँ लेने जाइ

की। कहिओ काल चढ़ै मुदै सलहेस तकरा पार मति करह, जाहि घड़ी पार करब हम खुनब आवि कै धर्मक बाँध बाँधि देब” एतवा कहि गंगा पार भै गेल ओहि पार मगह में, मगह सँ चलल मोकामा गढ़ में, सात खंड डेउड़ीक बीच में गाड़ल। ताधरि रानीक घर में नीन्द नहिँ टूटल, केओ नहिँ जागल, डेउड़ी में सबक पहिले सलखी नौड़ी जागलि ॥

१३। बाढ़नी लेने अंगना बहाड़ि ओसरवा में ठाढ़ि भेलि, तखन तजवीज करै बिना पुरुष केँ त्रिआ एतेक बेरि धरि सूतलि; तखन नड़ाय देलि बाढ़नि, धार पऊचलि अन्दरात, केवाड़ खोलि जगाए देलि हँसाबती रानी केँ। उठू उठू रानी एहन बघ नीन्द भेल, कोन चोर आवि घर सेन्क देल; एतेक कहैति में रानी उठलि हँसाबती, रानी सेन्क देखि गर्द कैलि। ततवा बेरि में दौड़ल बिलकुल नोकरिआ, दौड़ि के घेरल चारू दीस डेउड़ी, ताकेँ चोरक बनार कतऊ नहिँ मिले। तखन कनै लागलि हँसाबती रानी, राजाक नाम पर कनै लागलि। तखन कानि २ अचरा फारि कागज बनाओलि, नैनाक काजर पोछि कै मोसि बनाओलि, तखन बाम कनगुरिआ केँ चीरि कलम बनाओलि, लिखै लागलि। चोरीक हाल कहि देब राजा भीमसैन केँ, एतय गढ़ में चोरी भेल, जनमक चौकीदार धिकाह सलहेस, ऊनका कहबैन्दि जे चोर माल हाजिर करै, तौ लागि ऊनका पुरसति नहिँ। एतेक चीठी लिखि सुदीन केँ कहलि खवास मंगाय लेलि, तकरा दिआ चीठी राजा भीमसैन केँ पठाय देलि ॥

१४। हेइत दुपहरिआ चीठी पऊचल राजाक पास। राजा भीमसैन चीठी देखि तमसल, लगले ऊकुम देल बिलकुल बनौधिआ केँ जे पकड़ि लावह सलहेस केँ। तखन दौड़ल बिलकुल बनौधिआ, सलहेस लुकाए गेल, कतऊ नहिँ मिलल सलहेसक भाँज। तखन पकड़िआ ताकल, भील होल ताकल, तरँगना पहाड़ ताकल, कतऊ न मिले सलहेसक भाँज। हिआ हारि बैठल परतीक खेत में, भखै लागल; ताहि बेरि में एकटा बुढ़िआ बटोहिनि आवि गेलि, से पुकै लागलि जे एतेक बनौधिआ कथिलै भखैत कह। तखन कहैत अछि एक सलहेसक नाम सँ भखैत की, तखन बनौधिआ कहल जे सलहेसक भाँज बताए दे। तखन बुढ़िआ कहै लागलि जे एक ठाम हम देखलि सलहेस केँ; कलालक भट्टी पर दारू पिबैत, गाँजा मलैत, कारिआ पगड़ी माथ में ललकी लाठी हाथ में, घोरुआ माँटी देह में। एतेक सुनल बिलकुल बनौधिआ दौड़ल सलहेस केँ पकड़ै, चारू दीस सँ घेरि लेल कलालक भट्टी; तखन जाए पकड़ि लेल ओ मुसुक बाँध बान्हि देल। तब पुकै लागल सलहेस बनौधिआ केँ जे

कोन जिखान भेल अछि जे हमरा बाँधि देल अछि, से हाल कह । तखन कहै अछि बनौधिया जे चलह कचहरी, राजा भीमसैन कहताह हाल, हम नहिँ जानी । अगा पीछा बनौधिया बीच में सलहेस केँ लेने जाय जुमल कचहरी, दाखिल कै देलक कचहरी में, कल जोरि सलाम कैल विलकुल बनौधिया लिख समभाय अपन बन्धुआ ॥ १ ॥

१५ । तखन कल जोरि कै ठाढ़ भेल सलहेस, जन्म सँ नोकरी कैल कहियो फूलक साटी न लागल, आइ कोन विखै भेल जे बन्धुआ बान्हि देल । तखन राजा भीमसैन ऊकुम देल जे तोहरा अकैत घर में चोरी भेल चोर माल पकड़ि कै हाजिर कै दह, तखन तोहरा फुरसति देबऊ, बोच में नहिँ देबऊ । तखन कहैत अछि सलहेस जे चौदह कोस पकड़िआ चौकोदारी लिखाओल, चोरक बनार नहिँ पाओल, आनू कागज जे चोरी माल गेल अछि तकर तमसुक लिखि देब, जन्म २ सधान कै देब ; चोर माल हमर सक नहिँ थीकि । तखन जान सँ खिसियाएल राजा भीमसैन, देल ऊकुम बनौधिया केँ, लैजाह सलहेस केँ, उनटा बाँध बाँधि देब, नौ मन ढँग उपर कै देब, कचे बाँस के फठा सौँ पीठि ओदारि देब, जाति दुसाध कबूल नहिँ देब । तखन परल संकट में सलहेस, तखन कनै लागल सलहेस, जे आब प्रान नहिँ बाँचत, आखिर मरना, अंकुर भेटल नहिँ जाएत, भाइ सहोदर मोतीराम सौँ भेंट नहिँ भेल, बिआही स्त्री सौँ भेंट नहिँ भेल, माए बुढ़िआ धरि सौँ भेंट नहिँ भेल । सुमिरै लागल असाबरी घरक गोसाउनि केँ जे जायकै उढ़री तिरिआ सतबरती दौना मालिनि होइत सूतलि फुलवाड़ी में पलंग पर तकरा जाय कहब सँबाद आवि कै कचहरी में भेंट कै जाए ।

१६ । एतवा सुनि दौना मालिनि उठलि चिहाए, ठाढ़ि भेलि दरवाजा पर गाइक गोवर लै सवा हाथ धरती नीपि लेलि, सभ देव मुनिक नाम अरोधि कै सुरजक झार्थ सगुन उचारै लागलि । सुरज साँचे २ सगुन उचारि दह जे कोन राज चोर बसैत अछि, केकर बेटा, केकर भगिना, की ओहि चोरक नाम थीक; एतेक हाल कहि दह । तखन एतेक सुनि कै उठलीह मालिनि, जुमलीह फुलवाड़ी माँझ, सोलही सिंगार, पेन्डि लेलि, जादूक फूलडाली बन्धाय लेलि, फूल तोरै लागलि, रंग विहंग फूल तोरि लेलि, काँचे नौंग अराची तोरि लेलि । चललीह खामीक उदेस, जाय जुमलीह कचहरी माँझ में, कल जोरि भिनती कहैति अछि; राजा भीमसैन के कहै लागलि, जे बड़ सुकुमार हमर खामी सलहेस, मारि सहल नहिँ जाइकैन्हि, कनियक बन्धन खोलि दिअ, जहाँ सौँ होएत तहाँ सौँ

चोर माल हाजिर कै देब। ताहि पर तमसल दीमान, जे त्रिआक जाति कहाँ
सौँ लैवै चोर माल; जौ लागि हाजिर करबै नहिँ, तौ लागि फुरसति नहिँ
देबौक। तखन राजा भीमसैन कहैत कथीन्हि जे बन्धन खोलाए देबौक, एक
अकरार हमरा पास लिखि दह जे आठम दीन चोर माल हाजिर करी, नहिँ
हाजिर करी, तौ नौम दीन तोहरा सौँ विबाह करी; तकर अकरार लिखि
दाखिल करह, ओ लिखाए लेल। तखन दौना मालिनि कहै लागलि जे साते
दीन में चोर माल पकड़ि कै हाजिर कै देब, से दुनु तरफ अकरार भै गेल।

१७। तखन उठलीह मालिनि सलहेसक बन्ध खोलै लागलि अपने हाथ सौँ,
अगा पका बिदा भेल। तखन सलहेस पुकैँ कथीन्हि मालिनि सँ जे की कहिकै
हमरा बन्ध खोलौलैहि। तखन मालिनि कहै लागलि जे अपन इजतिक अक-
रार लिखि आठ दीनक जे चोर माल आनि देब ओ हाजिर कै देब, तखन
अहाँ कै खोलाओलि अक्कि। तखन सलहेस कहैत कथीन्हि जे कोन चोर थीक,
तब मालिनि कहै लागलि जे चुहड़ माल मेकामा गढ़ में बसैत अक्कि, जगतक
भागिन थीक, वैह चोराए कै लै गेल अक्कि। करू पैरख सलहेस जे चोर माल
पकड़ि कै लै आवह; ओना नहिँ पकड़ल जायत, भेद बताए दैत की जे जाऊ
नटक टोल, जाए कै सभटा वस्तु मंगनी माँगि कै ढोलक, मृगदर, खनती,
भीलम, खटिआ, मचिआ, सिरको, भैसा, लै आवह। सलहेस तखन मंगनी
माँगि कै लै आएल, सलहेस मालिनि कै पास सपुर्द कै देल। तखन कहैत कथीन्हि
दौना मालिनि ई सभ भेद आओर बता दैकी, मथाक टीक मड़ाए दिअ, जुलफी
रखाए लिअ, तसरक धोती काक लगाए लिअ, उत्तम रंग ताखी मूड़ वैठा
लिअ, घोहआ माटी गात लगाए लिअ, दुइ चारि दंड लगाए लिअ, जे असले
नटक भेस लागे।

१८। तखन दौना मालिनि दक्किनक चोर पहिर लेलि, पाटी समारि लेलि,
नैना काजर पेन्हि लेलि, सीकेर मिसी वैठाए लेलि, चोली पहिर लेलि, हाथ
में बाँक पहिर लेलि, पैर में काड़ा पहिर लेलि, माँग में तारचन्द टिकुली
पहिर लेलि, असले कसबोन भेलि। दुनु आदमी अल्ला गावै लागल, अल्ला
सुनि कै मोरंगक लोक चौतरफी घेरि लेल, देखै लागल तमासा, चिन्हले लोग
अनचिन्ह भै गेल, तखन ओहि ठाम सौँ डेरा उठाए देल, तखन चलल चोर
पकड़ै, पऊँचल गंगा घाट पर। ता में सुनलन्हि गंगा सलहेसक अवाइ, घाटे घाटे
नाओ देल डुबाइ, अपने ब्राह्मनीक रूप धै कंगनिआ चढ़लि। भै गेल गंगाक
लग में जे कतऊ नाओ दिअ बताए जे पार उतरि कै जायब ओहि पार।

तखन गंगाजी कहै लगलथीन्हि जे नाओ गेल भसिआ; तौ फीरि कै घर अप्पन जाह; घर हम नहिँ फीरि कै जायब, सुखले नदी पार मै जायब। गरक चन्द्रहार उतारि कै जल मै राखि देलि, ताहि पर चढ़ि लेल नट नटिन; भासल जाय चन्द्रहार, ताहि पर चढ़ल नट नटिन, पार उतरि गेल मगह मै। मगह सँ मुंगेर जुमल, राति विराति बलवे पङ्गुचल, मोकामा गाम मै गाछी ताकि कै डेरा खसाय देल, तखन सभ बस्तु टाँगि देल, सिरकी तानि देल।

१९। तखन अपने वैठल सलहेस; अपने नटिन चललीह भरि मड़ हरवा ले गाम पर हरवा बेचै, ले गे गिरथाइन हरवा ले, तखन हरवा बेचैतिर पङ्गुचलि चुहड़क दरवाजा पर। सात नीन्द सूतल सात खण्ड डेउढ़ी मै अपने मालिनि ठाढ़ि भेलि दरवाजा पर, जादू सँ देलि जगाय। बक दै उठल चेहाय सातो खण्ड केवाड़ खोलि कै दरवाजा पर आयल, पुकै नटिन कै जे कधीला ऐलीह दरवाजा पर। जाति के हम नटिन थिकऊँ, दुइ चारि पैसा खातिर हम ऐलऊँ दरवाजा पर। तखन चुहड़ माल कहैत कथीन्हि जे हमरा घर मै नहिँ माय नहिँ बहीन नहिँ इस्त्री, तखन हमरा सौँ की लैबै ओजह इनाम। तखन बेलि लागलि नटिन राति हम सूतल कुलऊँ अप्पन सिरकी मै, सपना मै देखलि जे तोहरा घर मै एक चन्द्रहार कऊ, से इनाम दह हमरा तब तोहरा मन पुरायब। तखन खुबसुरति देखि चन्द्रहार आनि देल जे हम चोरी कै लैलऊँ केओला गढ़ सौँ, राजा भीमसैनक घर सौँ, सलहेसक पहरा सौँ से तोरा इनाम दैत की। चलू, अपना सिरकी मै ओहि पलंग पर मन पुराय देब। आगा माथा पर पलंग, पाकू नटिनिआ गेल अपना सिरकी मै॥

२०। ता मै सलहेस सिरकी तेजि देल, लावै गेल अपना भाई मोतीराम ओ भगिना कारी कन्तु; सात सौ हाथी मकुना लै आवि कै सिरकी घेरल। ता मै नटिनिआ पलंग ओकाय देलि, ताहि पर चुहड़ माल कै तेल फुलेल दै सुनाय देलि। ता मै फरीक भेल, जुमल सलहेस सभ लसकर लै, घेरि लेल सिरकी बीच मै चुहड़ माल सूतल। देबो असावरी देलि जगाय जे त्रिआ कारन मुदै तोर जुमल सलहेस। एतवा कहैत उठल चिहाय, दोहरि काक लगाय मै गेल ठाढ़, कुरीतेल हथवा, एक बेरि करपल चुहड़ माल, उपर उड़ि गेल सै पचास हाथ, खसल हाथिक हलकाक बाहर, लड़ै लागल सलहेस से। चुहड़ माल जहिना पैसे बकरी मै ऊड़ार, तहीना करपल फिरे चुहड़ माल, जंभर करपै तेहर हाथी कटिते जाय, सात सै मकुना कै एक दम सै काटि देल, तोनि

राति दीन परल लड़ाई; तखन तीनू वापुत के खेहारने फिरे परतीक खेत में।
उठलि नटिन, पकड़लि चुहड़ मालक बाँहिँ, हम जातिक कसबीन, हमरा लग
कतेक मोसाफिर अबैत अक्कि, तकरा सभ सौँ लड़ने हमर रोज हरज होइत
अक्कि, खीस तेजि दह, चलह सिरकी में मन पुराय देब। चुहड़ माल सिरकी
में आवि कै पलंग पर रहल सूति। नीन्द अहिद्रा राखि देलि, चाल कैलि
राजा सलहेस कैँ ओ मोती राम कैँ, आवि कैँ अप्पन मुदै वान्हू ॥

२१। एतवा सुनि कै पलंग लगाय साते दीन में चोर माल बान्हि कै चलल
नट नटिनिआ, जुमल गंगा घाट पर चोर माल लैकै, गंगा में सातो सै हाथी
जिआ लेलक जादू सौँ, नटिनिआ गंगा भैगेल पार, रातुक चलबे दीन में पऊचल
राजाक कचहरी जाय, चोर माल देल समुभाय। चोर देखि कै राजा भीमसैन
के धैरज नहिँ रहल। तखन चुहड़ माल कै देलक खोलि, सभटा जवाब कहि
देल जे हम निखै चोरो कैल सलहेसक नाम जानिकै ऊनका पहरा में। ई
सुनि राजा भीमसैन खुशी भेल, पाँचो टूक कपड़ा, पाँचो हथियार, अपना
चढ़ेक घोड़ी देल; बकसीस दै बिदा कैल। तखन दौना मालिनि लै राजा सल-
हेस राजा भीमसैनक फुलवाड़ी करै जन्म भरि रखवारी। इति ॥

TRANSLATION OF THE SONG OF KING SALHES.

1. Morning came, and, Lo, Dauná Málin stands in the doorway, and with clasped hands prays reverently unto the gods and saints: "Hear me, Ye fifty-six *krors* of gods of heaven, and Thou, O Indra, who hast given me birth, and who in my birth-chamber on the sixth night thereafter didst write (in the book of fate) that I should wed one like unto Salhes. For him have I kept my bosom covered with my body-cloth, nor have I ever cast eyes upon another man, nor from my birth have I adorned me with vermilion. For such a spouse, have I built a bridal chamber of fresh bamboos. I have made and adorned a scarlet bed, and on it spread a well swept mattress for him. With a split reed have I applied silver spots to my brow, for the sake of my spouse."

REFRAIN—"O fair one, will he come?"

2. Lo and behold, morning came, and as the cuckoo sings, she stands in the doorway, and reverently with clasped hands prays unto the fifty-six *krors* of gods: "Hear, O Ye companions of Indra in heaven, and Thou who didst give me birth, and who, in the birth-chamber on the sixth night thereafter, didst write (in the book of fate) that I should wed one such as Salhes. From my girlhood have I kept my bosom covered with my body-cloth, nor have I ever cast eyes on another man, nor from my birth have

I adorned the parting of my hair with vermillion. For him have I built a bridal chamber of fresh bamboos, and on a crimson bed have I spread a mattress of varied colours. And with a split reed have I applied silver spots to my brow."

REFRAIN—"O fair one, he will come."

3. "From childhood was I brought up, and all these riches did I collect in mine house, yet still my spouse Salhes came not. For him did I plant a garden, and set therein flowers of varied hue; the *Belí*, *Chamelí*, *Bulkunj*, *Newár*, *Tekhári*, did I set in the garden for Salhes. I prepared rolls of *sā'chí* betel, and *mediní* and *gā'já*, but still Salhes came not to Morang. Without a spouse how can I pass my days? Weeping and mourning for him will I leave the kingdom of Morang. I will go to the heart of the land and seek my husband; when I meet my lord Salhes, with him will I enjoy the kingdom. If I meet him not, broken-hearted will I turn, and in sorrow and affliction will I drown myself, nor ever will I return to Morang. From my birth have I been melting gold for ornaments, yet never have I worn them; to-day would I wear them, and look upon myself in a mirror, that I may behold of what sort is my beauty."

4. The Málin adorned herself in her jewels and sat down, and beheld her beauty in the mirror. "My face is very lovely, but the parting of my hair longeth for one grain of vermillion." So she left the house in anger, and tied up all her jewels in the edge of her garment, and departed. "I will leave the city of Guzrát, and will enter the heart of the land and seek Salhes, where I may find him. When I meet My Lord, with him will I come back to the kingdom of Morang. If I meet him not, broken-hearted will I return. And in sorrow and affliction will I drown myself and die."

5. As dawn became morning, weeping she leaves her home, and gazes in every direction: she stands on the road and laments,

"I meet no traveller on the way,

"Nor do I meet my comrade,

"By whom shall I send my news?"

Broken-hearted went Málin; weeping did she go in search of her spouse. Step by step she went. She went a league, and reached her garden; when she beheld the flowers she fell upon the earth, and fainted, and then rolling on the ground she began to weep. When they heard her sobs, her companions, friends, and sisters came, even at dawn, to her garden. And one said to another, "Go, and ask our friend 'What sorrow is thine; that thou weepst in the garden'. Hath she been abused by her father and mother, or have the neighbours blamed her; that she hath come in sorrow to the garden?"

6. Then Champá asks her "Why didst thou leave thine house?" and Dauná Málin replies, "For one Salhes did I leave mine house. I left mine house for my spouse Salhes." "Let us five friends (including Dauná) go to the banks of the Kamlá, where thy spouse Salhes will come to water his elephant. If we find thy lord Salhes there, we will tempt him and take him by magic. We will bring him to thy garden and will build a bridal bower and marry him to thee. Only thou of us wilt behold his face, we will scatter *tíl* and *kus** upon him, and give him to thee." Then the five sisters went to bathe in the Kamlá, and arrived at the river bank just at midday. They stood and gazed upon the road to see whence Salhes would come. Then they took off their apparel, and laid them there, and floated an offering of sweet oil upon the Kamlá.

7. They float the offering on the Kamlá, and reverently with joined hands they pray, saying, "O Kamlá, cause Salhes to come quickly that we may behold him." Having said this, the five sisters dived into the waters of the Kamlá. Then the seats of the fifty-six *krors* of Indra and the gods shook, and they went and rushed into the Kachaharí, in which Salhes was sitting, and charmed him. They told Salhes the whole story, how "For thee five sisters for twelve years have kept their bosoms covered. They have prayed unto us 'Tell him to come to the bank of the Kamlá that we may see our Lord.' " The news reached Salhes, and he replied, "I will not go, I will send my parrot, and he will bring me a *bedulí*,† that I may shew to my friend as a token of my love." And so this news was told Salhes, and immediately he ordered his man Jhinmá to bring his parrot from his palace. His man Jhinmá has gone; the cage is hanging within seven palaces (one surrounding the other). He took the cage, and brought it, and laid it before his master in the midst of the Kachaharí. He took the parrot out of the cage, and let it fly. The parrot abandoned the surface of the earth and the sky above, and taking the middle regions it flew in circles, and departed for the bank of Kamlá. The five sisters sported madly in the Kamlá, and above them the parrot flew in circles. Now it gazed around on all sides, and now with half closed eye at the beauty of the damsels, and again it would cast a glance upon the *bedulí*. Of a sudden it swooped down, and fled off with a *bedulí*. It took it from the forehead of Dauná Málin. The parrot took the road to Pakariá, through the *Sál* forest; and there in the kingdom of Pakariá, it laid the *bedulí* between the two friends in the midst of the Kachaharí. When he saw the *bedulí* he was mightily pleased in heart. "If the *bedulí* is so fair, how fair must be the woman who owns it."

* This is the procedure adopted in making an irrevocable gift.

† A spot of silver leaf worn by women on the forehead.

8. Saith Salhes, "Hear, O parrot, whose *bedulí* thou hast taken, if she pursue thee (and find it here) our fair fame will be destroyed: Let not that be so: Haste thee, and take it to the *Sál* forest." The parrot went to the *Sál* forest, and sat upon an *ások* tree. The sisters gazed and gazed till their hearts broke: four of them turned, and went heart-broken to their homes, but Dauná Málin lay there despairing.* When dawn appeared, the parrot flew and came to her, and gave her the *bedulí*. "Take it, O Málin; go thou to Morang, and sit in thy garden, and I will send to thee Salhes."

9. Dauná Málin returned to her garden, and at dawn Salhes arrived. He travelled the long night through to the garden in the kingdom of Morang. As morning arose Salhes arrived in the garden.

10. Morning came, and the cuckoo sang. Up rose Málin, and taking a flower basket, she stood in the garden. She plucked the flowers, and tied a necklace for Salhes. At that moment there came a thief from a strange country. His name was Chuhar Mál, and his home was in the fort of Mokámá. At midday he roamed from house to house. He wandered through Pakariá, noting houses, but in Pakariá he could not find a house worthy of him. He searched and searched, and found the palace of king Bhím Sain. Chuhar Mál noted the palace and went away, and rested in the *jangal* two or three *kos* off. He commenced to meditate on Asávarí, his family goddess: "I have worshipped thee in the fort of Mokámá from my birth up. Throughout my whole life I have never committed a theft, but I heard that the young Salhes hath been born in Pakariá. He is a great man, and hath undertaken the guardianship as *chaukidár* of fourteen *kos* in Pakariá. Such fear is there of his prowess that no one's foot is firm to commit a theft in his beat."

11. It was hearing this report that Chuhar Mál had come to attack Salhes. He tied his pig-tail into a tight knot, and his body-cloth tightly round his waist.† On every limb he tied tens of thousands of knives, and by his side a shield. First he took a knife in his hand, and sat upon the earth. Then he took his position, and lying upon his belly on the ground, began to dig a mine (*sendh*). He kept under ground for a distance of two or three *kos*, and as he dug he arrived within the kingdom of Pakariá. As morning dawned he began to dig into the king's stronghold, and as he dug he broke in at the quiet room in which Queen Hansábatí was sleeping on a golden bed. It was there that Chuhar Mál the thief entered. Close to her head he broke into the room, and Chuhar Mál rested against the bed. "Trust not the caste of Dusádhs! He raised his head and

* A person is said कुषोथरि देव, *Kusothari deb*, when as a last resource he makes a bed of *kus* grass by the side of some sacred spot, and vows not to leave it, till his boon is granted by the gods.

† Two precautions which thieves adopt to prevent their being caught.

looked about the house for property, but could find none. He only saw Hansábatí sleeping on the golden bed, and tens of thousands of jewels on her limbs. Chuhar Mál looked at them, and considered what thing he should take. "I will take two things, the golden bed, and the necklace on the neck of the queen." As he said this morning came, and therefore he cut the necklace from the neck of the queen, and, lifting her up, laid her on king Bhím Sain's (empty) bed, and took the golden bed upon his head.

12. As morning broke he made off through the mine for four kos, and then emerged from it in the midst of the forest. Immediately he dressed himself as a traveller, and forcibly went off with his booty to Mokámá fort. As he came to the meeting of the rivers on the Ganges bank, a watch of the day had passed. Then he addressed the Ganges thus, "Hear, O Gangá, I have committed theft, and come to thee, and it is from the kingdom of the hills, and from the fort of king Bhím Sain, and from the beat of Salhes, that I bring the booty. If ever Salhes come in search of me, let him not pass over thee. If ever thou bearest him across, at that hour will I be enraged, and by the power gained by my virtues, will I bind thy streams with a dam." He spake so far and crossed the river into the land of Magadh, and from the land of Magadh, went to Mokámá fort, and buried his booty within the inmost of seven houses. All this time the sleep of the queen in her palace was not broken, nor did any one wake. In the palace the first to wake was the damsel Salkhí.

13. She bore a broom and swept the court-yard, and then stood in the verandah of the palace. Then she began to think to herself about the queen, "How can a woman stay so long in bed when her husband is not with her." So she dropped her broom, and ran into the inner chamber, and opening the door awakened queen Hansábatí. "Rise, Lady, Rise, thou sleepest soundly; some thief hath come and dug a mine into the house." As she spoke, Queen Hansábatí arose, and seeing the mine, cried out aloud. By that time all the servants had run up, and surrounded the house on all sides, searching for traces of the thief, but nowhere could they find them. Then Queen Hansábatí began to weep, and weeping to call on the name of the king. At length, weeping and weeping, she tore her upper garment for paper, and rubbed off the collyrium of her eyes for ink. She pared the little finger of her left hand for a pen, and began to write a letter. "I would tell king Bhím Sain about a theft. A theft has taken place in the fort. From his birth Salhes hath been its Chapkidár, tell him to produce the thief and his booty. Till then let him not be set at liberty." Such a letter did she write, and told the damsel to call a man-servant, and sent the letter by him to king Bhím Sain.

14. About midday the letter reached the king. He saw the letter, and flew into a rage. At once he told all his Banaudhiá peons to arrest

Salhes, and bring him before him. Away ran all the Banaudhiás, but Salhes hid himself, and nowhere could they find a trace of him. Then they searched throughout Pakariá, and through the swamps and marshes. They searched through the mountains of Tarenganá, but nowhere did they find a trace of Salhes. Broken-hearted they sat in a fallow field, and began to hang their heads in shame. Just then an old woman traveller passed along the road, and began to ask them why so many Banaudhiás were hanging down their heads. They replied that they were hanging down their heads through shame at the name of one Salhes, and asked her to give them a trace as to his whereabouts. The old woman said, "I saw Salhes somewhere. He was drinking spirits at the still of a spirit-seller, and rolling *gā'já* in his hands." He had a dark blue turban on his head, and a brown stick in his hand, and had besmeared his body with damp earth, (like a gymnast)." Immediately all the Banaudhiás ran to catch Salhes, and surrounded the distiller's still. Then they went up to him, and arrested him, and tied his arms behind his back. Then Salhes began to ask the Banaudhiás, "Tell me what fault have I committed that ye have bound me." The Banaudhiás replied "Come to the Kachaharí, king Bhím Sain will tell you the reason why. We do not know." Before and behind went the Banaudhiás, in their midst went Salhes, till they got to the Kachaharí, where the former presented Salhes in the Kachaharí and with clasped hands all the Banaudhiás exclaimed, and (asked the king) to take charge of the prisoner.

15. Then with hands clasped Salhes stood before the king, and said, "From birth have I been thy slave, and never even have I been branded by a flower. To-day what has happened that I am bound in chains?" Then king Bhím Sain said "In thy presence a theft has taken place in my palace; arrest the thief with his booty, then thou wilt be released. Till then thou wilt not be set free." Then said Salhes "I am responsible for the guardianship of fourteen *kos* of Pakariá, but I have found no trace of the thief. Bring paper and I will write a bond for the value of the stolen property, and through all my future lives will I pay it off. I cannot (find) the thief and his booty." Then king Bhím Sain was enraged in heart, and ordered his Banaudhiás thus, "Take Salhes away from my presence, and tie his hands behind his back. Lay nine maunds of the trunk of a tree on the top of him. Skin his back with a split length of green bamboo. A Dusádh by caste will never confess." Then into affliction fell Salhes, and he began to cry, "Now my life will not escape. I must die in the end. Fate cannot be wiped away. I have not seen my own brother Motírám, nor have I seen my wedded wife. I have not even seen my old mother." He began to think upon Asávarí, the goddess of his

family, saying "Go, and tell my wife, the faithful Dauná, with whom I have eloped, where she is sleeping on her bed in the garden. Tell her to come to the Kachaharí to see me."

16. When Dauná Málin heard the news she arose and gazed round in horror. She stood in the way, and smoothed a cubit and a quarter of the ground with cowdung, and, having called upon all the gods and saints, asked for a sign from the sun.* "O sun, tell me a true true sign, (that I may know) in what kingdom the thief dwelleth. Whose son is he, and whose nephew, what is his name? Tell me all this." (The sun told her) and when she heard the sign she arose and went into the midst of the garden. She adorned herself in all the sixteen graces, and made a magio flower basket. She began to pluck flowers, and plucked them of varied hues. She plucked fresh cloves and cardamoms. She then went to look for her lord, and entered into the midst of the Kachaharí. With clasped hands, she said humbly to king Bhím Sain, "Very tender is my lord Salhes. He cannot bear a beating, unloose his bonds for a time, and I will bring the thief and his booty from wherever he may be." Then in a rage the Prime Minister said "Whence can a woman bring a thief and his booty? Until thou bringest them, I will not release him." Then said king Bhím Sain, "I will have him released, but write a bond in my favour. 'I will bring the thief and his booty on the eighth day from this. If I do not bring him within that time, then, O king, I will marry thee.' Write a bond to that effect." And so he made her do. Then Dauná Málin said "Within seven days will I bring the thief and booty." And so each party ratified the bond.

17. Then up rose Málin, and unloosed her lord's bonds with her own hands, and they went away one behind the other. Then Salhes asked Málin how she had got his bonds unloosed; and she said, "I gave my chastity in bond that Salhes would bring the thief within eight days. Thus I got thee unloosed." Then Salhes asked her who the thief was, and she told him it was Chuhar Mál, who lived in Mokámá, the nephew of Jagat, who had committed the theft. "Act like a man, Salhes, that thou mayest arrest the thief with his booty. He can be caught by no ordinary means; I tell thee an artifice. Go thou to the quarter of the *naṭs*, and borrow all their goods and chattels, a drum, a club, a hoe, a *jhílam*, a bed, a chair, a tent, and buffaloes." Salhes then went and borrowed all those things, and made them over to Málin. Then said Málin "All these further stratagems I tell thee. Shave off the pig's tail from thy head, and let thy hair be short. Wear a tight silk waist cloth; put on thy head a

* Lit. Head of the sun.

fine coloured cap; smear thy body with moist earth, and exercise thyself* three or four times, that thou mayest appear a true *naṭ*.”

18. Then Dauná Málin apparelled herself in garments of the south, arranged her hair flat over each temple, applied collyrium to her eyelids, and between each of her teeth she inserted black dye. She put on a tight fitting boddice, and an armlet on her arm, around her feet anklets, and on her forehead silver spots like the moon surrounded by stars; and thus she made herself appear a real dancer.† The two then began to sing the song of Alhá and Rudal (after the manner of *naṭs*). Hearing the cry of Alhá all the people of the Morang came, and surrounded them, and began to see the show: and behold, those whom they knew were unrecognized by them. Then the two lowered their tent, and went to catch the thief, and arrived at the Ganges bank. In the meantime the Ganges heard of the advent of Salhes, and all along its banks it sunk the boats, and taking its proper* form of a Brahmaní woman mounted its highest bank. They reached the bank of the river, and asked her to show them where they could find a boat, that they might cross the river. Then the Ganges said “All the boats have been borne away by the stream, return ye, then, to your own house.” “We will not return, but will cross the river as if it was dry land.” She took off her necklace, and laid it upon the water, and the *naṭ* and the *naṭin* mounted on it; away floated the necklace, and upon it the *naṭ* and *naṭin* crossed the river into Magadh. From Magadh they hastened to Munger, and travelling the whole night arrived at Balawe, and selecting a grove in the village of Mokámá they fixed upon it for their lodging, and hung up all their property, and pitched their tent.

19. Then Salhes rested himself and sate himself down, and the *naṭin* putting a bundle of beads on her head went to sell them in the bazar. “Buy, O mistress, buy my beads,” cried she. Then selling and selling beads she arrived at Chuhar’s outer gate. He was sleeping the sleep of seven sleepers within his seven houses, and Málin herself stood at the door, and by her magic awoke him. He woke with a start, and gazed around in wonder, and opening the doors of the seven houses, he came outside asking the Málin why she had come to his house. “I am by caste a *naṭin*, I have come to thy house for two or three pice.” Then said Chuhar Mál “In my house there is no mother, nor sister, nor wife. How therefore canst thou expect any present from me?” The *naṭin* replied, “Last night I saw in a dream in my tent that in thy house there is a necklace. Give me that as a present, and I will fulfil all thy heart’s desires.” Now when he saw her beauty he went and brought the necklace, saying, “I stole this

* See दंड in Vocabulary.

† Not a strictly accurate rendering of the word in the original; see Vocabulary.

from Fort Keolá, from the palace of king Bhím Sain, and from the beat of Salhes. This necklace I give thee for a gift." She replied "Come to my tent, and upon that golden bed of thine will I fulfil thy heart's desires." Front with the golden bed upon his head went Chuhar, and behind him the *naṭin*, to her tent.

20. In the meantime Salhes had left, and went to call his brother Motí Rám and his nephew Kári Kant, and taking with him seven hundred male elephants with small tusks, surrounded the tent with them. While he was doing this the *naṭin* spread the bed, and making Chuhar Mál to lie upon it, applied sweet-oil to his body. By this time morning dawned, and Salhes arrived with all his army, and surrounded the tent, in which Chuhar Mál was sleeping. His goddess Asávarí awoke him saying "For the sake of a woman, thine enemy Salhes hath come." On this he arose and looked around, and, tying his sleeping cloth around his waist, stood up. In his hand he took a knife. He gave one jump, and flew into the air to a height of fifty or a hundred cubits. He fell outside the circle of elephants, and began to fight with Salhes. He leaped even as a wolf doth into a flock of goats. Wherever he jumped there he slashed an elephant. He cut down at once the seven hundred male elephants with small tusks. For three days and nights the fight lasted, and then he pursued the three brethren in a fallow field. Up rose the Málín, and caught the arm of Chuhar Mál. "I am by profession a dancer, and many are the travellers who come to me. If thou fight with them, my earnings will all diminish. Cease thine anger; come to the tent, and I will fulfil thy heart's desires." Chuhar Mál then returned to the tent and lay upon the bed and slept. She put him under the influence of Ahidrá the goddess of sleep, and called to king Salhes, and Motírám, "Come and bind your foe."

21. When they heard this they came and tied the thief and his booty to the bed, and within the seven days, the *naṭ* and the *naṭin* hastened to the bank of the Ganges with him. In the Ganges the seven hundred elephants returned to life, and by magic the *naṭin* (and her husband) crossed the river, and travelling by night, arrived in the day time in Rájá Bhím Sain's Kachaharí and made over to him the thief with his booty. When he saw the thief, the king could not restrain his surprise. Then they unloosed Chuhar Mál, and he told the whole story; how he had indeed committed the theft, hearing of Salhes's reputation, and from Salhes's beat. When king Bhím Sain heard this, he was pleased in heart, and gave Salhes a complete suit* of clothes, five weapons, and his own special mare; after giving him these presents he allowed him to depart. Thereafter, with

* पगड़ी a turban, चदर a sheet, धोती a *dhotí*, मिरजे a body-cloth, and तौनी a handkerchief.

Dauná Malin, king Salhes remained in the garden of king Bhím Sain, and guarded it for the rest of his life.

This concludes the prose part of the reading book.

The first poetical piece given is four songs of the *Marsíá*, celebrating the death of the brothers Hassan and Husain, and sung by Muhammadan boys at the Muharram. They are good examples of the Musalmán dialect of the country, which differs little from that of the Hindus. They are written exactly as dictated by a choir of little boys whom I picked up two years ago in an outlying village. It is noteworthy that they also sung songs in U'rdú, which they knew by rote, but could not understand. The boys were quite uneducated: they did not know how to read or write, and had never left their native village.

॥ अथ गीत मरसीआ ॥

॥ पहिल ॥

बीबीक अंगना चंदन घन गच्छिआ रे हाय हाय ॥ ओहि उपर कागा मड़-
ड़ाइ कै रे हाय हाय ॥ १-॥ नहाय सेनाय बीबी बैठलि अंगन माँ रे हाय
हाये ॥ दसो अगुरीआ केशवा भारै रे हाय हाय ॥ २-॥ देबउ रे कगवा
कान दुनु सेनमाँ रे हाय हाय ॥ कऊ काग रनक खबरीआ रे हाय हाय ॥
-३-॥ कि कहब आहे अमाँ रनक खबरीआ रे हाय हाय ॥ खुजल तर-
अरिआ हँशा लड़ै रे हाय हाय ॥ ४-॥ जाही वन आहे अमाँ सिकिओ ने
ढोलै रे हाय हाय ॥ ताहि वन हँशा कै लड़ै रे हाय हाय ॥ ५-॥—॥

॥ दोसर ॥

एहि दसो दिन सैयद बसवा कटोलकै रे हाय हाय ॥ सेहो बसवा भेलै बिस-
रनमा रे हाय हाय ॥ १-॥ एहि दसो दिन सैयद लकड़ी चिरोलकै रे हाय
हाय ॥ सेहो लकड़ी भेलै बिसरनमा रे हाय हाय ॥ -२-॥ एहि दसो दिन
सैयद लकड़ी बन्धोलकै रे हाय हाय ॥ सेहो लकड़ी भेलै बिसरनमा रे हाय
हाय ॥ ३-॥ एहि दसो दिन सैयद कगता सटोलकै रे हाय हाय ॥
सेहो कगता भेलै बिसरनमा रे हाय हाय ॥ -४-॥ एहि दसो दिन सैयद
सेहला बेसाहलकै रे हाय हाय ॥ सेहो सेहला भेलै बिसरनमा रे हाय
हाय ॥ ५-॥ एहि दसो दिन सैयद पगड़ी बन्धोलकै रे हाय हाय ॥
सेहो पगड़ी भेलै बिसरनमा रे हाय हाय ॥ ६-॥

॥ तेसर ॥

वन में रोये कोइल जंगल में रोये फातमा ॥ घर में रोये दुलहिनि अभागिनि
हे हाय हाय ॥ १-॥ एक रोये अमाँ दोसर रोवे चन्ना रे हाय हाय ॥
तेसर रोवे दूध काड़ि बलकवा रे हाय हाय ॥ २-॥ —॥ —॥ —॥

॥ चौठ ॥

दौड़ल आवै सहेलिआँ लेजे आवै बीबी हय रो । कमर बाँधे कुरियँ कटारे
हो हाय हाय ॥ १ ॥ मोमिनाक डरे सैखद कुइआँ में नुकाएल रे हाय हाय ॥
मकरा जाल जगावै रे हाय हाय ॥ गिरगोट चुगली कैलकै रे हाय हाय ॥ २ ॥

* TRANSLATION OF THE MARŚÍĀ, OR THE ELEGY OF
HASSAN AND HUSAIN. A SPECIMEN OF THE
MUHAMMADAN DIALECT.

(1)

1. Woe, woe, in the court of the lady there is a clump of sandal trees, over this a black crow hovered.

2. Woe, woe, the lady bathed and sat in her court, and combed her hair with her ten fingers.

3. Woe, woe, "I will give thee, O crow, gold for thy two ears; Tell me, O crow, the news of the battle."

4. Woe, woe, O mother, what news can I give of the battle? (Thy beloved's) soul is fighting with a drawn sword.

5. "In the dense forest, where the reeds are motionless, his soul is fighting."

(2)

The neglected táziá.

1. In these ten days the *Sayyad* has cut bamboos and forgotten them. In these ten days he has split wood, and forgotten it: He has tied it up, and has forgotten it. He has covered it with paper, and the paper has been forgotten by him. He has purchased a Muharram turban, and has forgotten it; He has prepared his turban, and forgotten it.

(3)

1. In the wood weepeth the cuckoo, in the forest weepeth Fátimá.* In the house weepeth the unfortunate bride.

* Mother of Hassan and Husain.

2. In one place weepeth the mother, in another weepeth Channá.*
In a third the child hath left the breast and weepeth too.

(4)

1. The lady came running accompanied by her friends. He fastened knives and dagger to his waist.

2. Through the fear of the infidel, the *Sayyad* hid himself in a well.

3. The lizard has spoken malicious words, and (at his instigation) the spider has spun his net.

The next songs are purely women's songs. In the month of Bhádo (August and September), that is, 'in the height of the rains, when snakes abound, the poor women of the village go about begging at the houses of their richer neighbours, and singing these songs. They are all in honour of the Snake god, and contain some peculiar ideas. The language is most colloquial, and full of diminutive terms of endearment. As printed, they are exact copies of what the women sung.

॥ अथ गीत नाग ॥

अथल पथलकेर जंतवा हे जंतवा बेल बबुरकेर हथरा हे हथरा । पिसय बैठलि ब्राह्मन बेठिया नाग कोड़ल फुफकार हे बाबू नाग दुलरुआ । जौँ हम जनितऊँ नाग पिसल जैताह अचरहिँ भारि भुरि दितऊँ हे बाबू नाग दुलरुआ । जे मोर नाग केँ गऊम भिख देतीहि लाल लाल बेटवा खेलौती हे मोर नाग दुलरुआ । जे मोर नाग केँ भिखिया क्यौती साओन भदौआ पकतौती हे मोर नाग दुलरुआ । जे मोर नाग केँ मडुआ भिख देतीह कारी कारी बेटवा खेलौती हे मोर नाग दुलरुआ ॥ १ ॥

अपने जे चललाह नाग गंगा असननमा नागिनि रोदना पसारलन्हि हे मोर नाग दुलरुआ । अपने जे खाथि नाग पानकेर हे बिरवा नागिनि सिठिया बटोरथि हे मोर नाग दुलरुआ । अपने सुतथि नाग लाली रे पलंगिया नागिनि लोटे गोड़थरिया हे मोर नाग दुलरुआ । अपने जे बैसला नाग नौगक गक्किया नागिनि नौग बटोरथि हे मोर नाग दुलरुआ ॥ २ ॥

चलइति चलइति पैआँ पिरा गेल भिखियो न देअ गरबैतिनि हे मोर नाग दुलरुआ । कहां गेल किय भेल गामक पटवरिया भिखियो न देअ गरबैतिनि हे बाबू नाग दुलरुआ । कहां गेल किय भेल गामक गोड़ैतवा भाप दय भिखिया

* Sister of Fátimá.

दिखावह हे मोर नाग दुलरुआ । सगरे समैआ नाग बैसि जे रहलाह भादव
रटना रटौलन्हि हे बाबू नाग दुलरुआ ॥ ३ ॥

अपने जे बैसलाह नाग पोखरीक भिँड़वा हमरा सौँ भिखिया मंगौलन्हि हे
बाबू नाग दुलरुआ । अपने जे खाए नाग पाकल पान बिरवा नागिनि बिरिया
लगावे हे बाबू नाग दुलरुआ । जब हम जनिजुँ जामुन फिरियादि करताह
आम कोड़ि जामुन खैतजुँ हे बाबू नाग दुलरुआ । जब हम जनिजुँ बड़हर
फिरियादि करताह कटहर लुटाए बड़हर खैतजुँ हे बाबू नाग दुलरुआ । अपने
जे नाग बैसलाह नाग चन्दनक गच्छिया हमरा रटना रटौलन्हि हे बाबू
नाग दुलरुआ ॥

TRANSLATION OF THE NÁG SONGS.

*Sung in the ruins by low caste women as they go about begging, to
propitiate snakes.*

(1)

The mill, the mill was of stone, and the handle, the handle of
Bel and *Babul* wood. The Bráhmaṇ's daughter sat down to grind, and
the serpent hissed, (O Serpent, sweet Sir). If I had known that a snake
would be ground up, I would have swept the mill-stone with my body-
cloth, (O Serpent, sweet Sir). She who gives alms of wheat for the sake
of the serpent, will play with a lovely, lovely son, (O my sweet Serpent).
She who hides alms from the serpent, will lament throughout the months
of *Srában* and *Bhádo*, (O my sweet Serpent). She who gives alms of *Maruá*
(a cheap grain) for the sake of the serpent, will play with an ugly, ugly
son, (O my sweet Serpent).

(2)

1. The serpent went off to bathe in the Ganges, and his wife com-
menced to weep, (My sweet snake).

2. His wife collects the refuse of the rolls of betel, which the serpent
eats, (My sweet snake).

3. The serpent sleeps on a lovely bed, and his wife lies on the ground
near his feet, (My sweet snake).

4. His wife collected the cloves from the clove tree on which the
serpent sat, (My sweet snake).

(3)

I go, and go, and my feet are weary, and the proud lady gives me
no alms. Where is the yillage *Paṭwári* and what has become of him?

The proud lady gives me no alms. Where is the village *Gardit*? Make the lady give me alms at once. The serpent has sat at rest throughout the whole year, and in Bhádo he has made us wander about for alms.

(4)

The serpent sat on the mound of a tank, and made us ask for alms. The serpent eats rolls of ripe *pán*, and his wife prepares them. If I had known that the *Jámun* fruit would complain (to you, O serpent, of being neglected by us), I would have given up mangos, and would have eaten *jámun*. If I had known that the *barhar* fruit would complain, I would have scattered my jack fruits away (in present), and would have eaten the *barhar*. The serpent has sat upon a sandalwood tree, and has made us wander about for alms.

Next follows the Song of the Famine by Phatúrí or Fatúrí Lál, a living poet. It is a description of the Famine of the Faslí year 1281 (1873-74), and was written by a man of the people. It is worth noting this fact, for it praises both the English and the Maharájá of Darbhanga in no measured terms, and speaks of native speculation in tones of grim and unsparing satire. I can certainly say that the Maharájá of Darbhanga had never seen it, and that certainly no Government official had ever heard of it, till I brought it to notice. Hence, it cannot have been written in a tone of false flattery, but must be a really and truly sincere production; that it chimes with the feelings of the people is shown by its immense popularity with the lower orders, and I may take it as proving that a lively gratitude is felt in the hearts of the natives of Tirhut for the efforts of Government and of the Darbhanga Ráj in the disastrous year 1874.

As already mentioned the language is not pure Maithilí, being mixed with several Braj forms.

कवित्त अकाली.—॥

साल एकासिक वरनन सुनो.—। चौदिस परल अकाल.—॥
 भेल वरिसात खिन्न एहि सालक.—। कहुँ लागि वरनौँ छाल.—॥ १
 रोहिनि आदि ग्रीक वरिसातक.—। जेहिँ ऐलाह तेहिँ गेला.—॥
 निगिसिरा मन पुरल मनोरथ.—। दै भीसा किकु गेला.—॥ २
 आरदरा आडम्बर भारी.—। गरजत हेँ चऊ ओर.—॥
 पुख खख राखल धरती केर.—। भेल वरखा केर ओर.—॥ ३

पुनरबहु थिक बड़ा पुनीला.—। ओहो बड़ा कसरेस— —॥
 बिआ बिड़ारक जेकिउ उपटल.—। धनि बरिसल असरेस.—॥ ३
 मघा भेल मगाहिआ कल्लर.—। जगभरि के नहिँ जान.—॥
 पुरबा पुर पक्क नहिँ राखल.—। ककरा करब बखान्.—॥ ५
 उत्तरा आय जाय घर बैसल.—। सपतऊँ लै नहिँ बन.—॥
 हथिआ मुँड मुँड दै मूनल.—। तनिकऊँ लागल घून.—॥ ६
 चितरा चित मित नहिँ राखल.—। ओहो भेल डाकू घाती.—॥
 नाक रंगौलन्दि सभै नकत्तर.—। दोम मुकौलन्दि खाती.—॥ ७
 जोतिष पढ़ि पढ़ि जे जन ऐलाह.—। साधि,साधि भगोल.—॥
 रेखागणित बीज सौँ ओआकिफ.—। तनि कऊँ कची बोल.—॥ ८
 श्रीराम कृपागति ओहो न जानथि.—। जाहि कृपा सभकाज.—॥
 पानिक प्रन्न कबऊँ जौँ पुकिऐन्दि.—। सेहो कहैत होइन्दि लाज.—॥ ९
 जेहिखन नदी नाल नहिँ भरले.—। तेहिखन रौदी सरती.—॥
 बिना जलै जग किउ नहिँ उपजल.—। दगध भेल कथि धरती.—॥ १०
 ते नर रौदिक आगम बभूल.—। जे कल कधी किसान.—॥
 दैब बेपक्क पक्क नहिँ राखल.—। जड़ि कटौलक धान.—॥ ११
 कोदो मडुआ एको न उपजल.—। नहिँ उपजल किउ साम.—॥
 गम्भडी गदरी खेतहिँ सुखाएल.—। भेल बिधाता बाम.—॥ १२
 मर्त्त भुवन में के कर रक्का.—। कहाँ जाय केँ भागि.—॥
 सुखल प्रताल हाल नहिँ ओतऊँ.—। सर्गऊँ लागल आगि.—॥ १३
 एक जीवन ओहि नृपति इन्द्र केँ.—। जे रोकल गहि पानि.—॥
 जीबा जंतु बिकल पुहमी में.—। ता केँ हो नहिँ आनि.—॥ १४
 रबी राये एको नहिँ उपजल.—। नै खेढ़ी ओ चीन.—॥
 घर घर सोच करै नर नारी.—। दुर दिन भेल अब दीन.—॥ १५
 धनिक लोक सभ मनहिँ मगन कथि.—। राखथि बज्जतो ढेरि.—॥
 हसैथि रुपैया घरकै राखथि.—। मँहगी भेल अब सेर.—॥ १६
 केओ कुरथी खेत मास बेसाहल.—। जाहि कौड़ि कल अपना.—॥
 कतेक जना हरिबासर ठानल.—। भात बज्जत केँ सपना.—॥ १७
 कतेक जना मिलि जनेर बेसाहल.—। निरधन बैसल तकुइ.—॥
 भेल धनन्तरि दूइ फसिल जग.—। राहड़ि आओर, मकइ.—॥ १८
 काल परल तिरऊति में भारी.—। तँई बहि गेल हावा.—॥
 घर घर मगन करै नर नारी.—। पाँकि मकइ केर लावा.—॥ १९
 मालिक और महाजन सभ केँ.—। घर घर ढेरी अन्न.—॥

लोक बुझाओन ओहो तकेछथि.—। मुँह गरीबक सन.—॥ १०
 समै देखि बनिआँ सभ सनकल.—। डरँ लगौलक टट्टी.—॥
 सुन्न दोकान सहर में परि गेल.—। सुन्न भेल सम चट्टी.—॥ ११
 सूखल गात बात भौ लटपट.—। कतेक बात अब सद्दना.—॥
 नर नारी सभ सान तेआ गल.—। बिकरी भेल अब गद्दना.—॥ १२
 मँगटीका खुटी औ तड़की.—। नकमन्नी नहिँ नाक.—॥
 कटसरि बिक्खिआ औ भिमभिमिआँ.—। बाजूबंद औ बाक.—॥ १३
 चन्द्रहार, हैकल, औ सिकड़ी.—। और घमौरिक दाना.—॥
 सूति, नबग्रह, औ पचखँड़ी.—। लशुनी भेल निदाना.—॥ १४
 तापर दर्बजात नहिँ बचले.—। करम भेल निखट्ट.—॥
 तमघैल, अढ़ैया, औ पिकदानी.—। नहिँ तसला औ बटू.—॥ १५
 बाटी, बट्टा, औ पनबट्टा.—। भोजन करैक थारी.—॥
 माधव सीहिँ सहित सोबरना.—। नहिँ बचले घर भाड़ी.—॥ १६
 धन संपति घर किछु नहिँ बचले.—। सभटा परिगेल बंधक.—॥
 तैओ भूख कुटल नहिँ ककरो.—। रहन पेट भेल खंधक.—॥ १७
 दैब अँस अबतरल कम्पनी.—। जा पर राम सहाय.—॥
 मेथिलापूर बूड़न जब लागय.—। से सुनि पऊचल धाय.—॥ १८
 खरिद अनाज जहाजहिँ बोभल.—। भरती करि करि बेरा.—॥
 सदर तिलंगा ओआ पर भरती.—। और ओलाइति गोरा.—॥ १९
 हाजीपूर में लाख हजारन.—। कै लाखन है पटना.—॥
 बाजितपूर सुलतानपूर गोला.—। नै जानत हैं केतना.—॥ २०
 गाड़ी, बैल, ककड़, उँट बिहारे.—। उबहत है सभ दाना.—॥
 मिसर कन्हैया केँ पोखरन में.—। पहिलुक अड़ी ठेकाना.—॥ २१
 श्री लक्ष्मेश्वर सिंह नृपति.—। माहाराज मिथिलेश.—॥
 अचल राज दड़िभंगा.—। ओपति हरहिँ कलेश.—॥ २२
 गाड़ी बैल लाखन हजारन.—। ताकेँ परे घड़ेर.—॥
 पहिलुक गोला मधुवन, भौड़ा.—। जफरा और अड़ेर.—॥ २३
 बेनीपट्टी, औ पच महुला.—। कुन्हरौल औ कमतौल.—॥
 हरिहरपुर, पिड़ारुक् बरनौँ.—। कारज कतेकाँ बरिआल —॥ २४
 बारि पोखरि, बिरसायर बरनौँ.—। पगडौल को नहिँ जान.—॥
 नबहद, सरिसो, ओँ भटपरा.—। ता सौँ दक्षिन उजान.—॥ २५
 भंभारपूर, महरौल, कन्हौलो.—। मधेपूर है खास.—॥
 बेनीपूर, कमान, नरैहिओ.—। बरनौँ फूलपरास.—॥ २६

भामना है जग जानित जग में.—। मध्या और बकौर.—॥
 दुहबी और महिनाथपर.—। और जैनगर तक है दौर.—॥ ३०
 बलदेवपूर और ङगा बरनौ.—। मिरजापूर लघु हाट.—॥
 सीबीपटी, और कपसीआ.—। सदर गोला सौराठ.—॥ ३८
 गुरबा के परबरसी हाकिम.—। कर तिरऊत में आके.—॥
 नहिँ तो मरते कत नर नारी.—। बाले बचे सुखाके.—॥ ३९
 कत सुरदा गरदा भै मिलते.—॥ असंख जीव चल जाता.—॥
 सर समधी के संभा ने लम्भन.—। नहिँ बचते जलदाता.—॥ ४०
 सभके सभ उपके भै गेल.—। धुर पोखर और सड़क.—॥
 रहि गेल ब्राह्मन सेतो पण्डित.—। कायध पक्किमा ठाकुर फरक.—॥ ४१
 केओ ओरसिअर नाम लिखाओल.—। केओ मोहरिर मेंट.—॥
 धर्मकार्य में लुटथि रुपैया.—। तँ भेल सभ केर मेंट.—॥ ४२
 केओ जमानत दैके बचलाह.—। जिनका अमला नेही.—॥
 ककरो मारि केत पिठि तोड़ैन्हि.—। उतरैन्हि जन्मक ठेही.—॥ ४३
 ककरऊँ गारत गात सुखाओल.—। बऊतो होअय चलाना.—॥
 मातुपिता घर परिजन रोवय.—। बाबू गेलाह जहलखाना.—॥ ४४
 ककरऊँ घर भेल खानातलासी.—। मेंट मोहरिर धौक.—॥
 केओ अदालति में डिडिआइक्थि.—। ककरऊँ उपरैन्हि मोँक.—॥ ४५
 एतना सुनि हाकिम रिसिआओल.—। तँ लागल जन ठीका.—॥
 नाक रंगौलन्हि सभै मोहरिर.—। लागल चूनक टीका.—॥ ४६
 जोग, बिकौआ, लौकिक बँशक.—। किरिआमंत सुकूल.—॥
 गाही, बाँस, बैल, और महिसि.—। जगह कैल मकफूल.—॥ ४७
 ताहि रुपैया सौँ करा गजर.—। ले कोरट सौँ रीन.—॥
 तँ कारन बऊतो घर भगड़ा.—। भाइ भतीजा भीन.—॥ ४८
 आए लाट वहादुर.—। और दड़िभंगा धाम.—॥
 बाबू और बबुआन सहित मिलि.—। कीन्ह कुमैटी खान.—॥ ४९

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एह सभ संग बैठि कै.—। जाय कुमैटी भेल.—॥
 अजब कार सरकार के.—। तिरऊत पऊचल रेल.—॥ ५३
 बाजितपूर से सड़क निकालै.—। आये दौड़िह दौड़ी.—॥ ५४
 हड़ेया गंडक पूल बन्हाए.—। आए चौरही चौरी.—॥ ५४
 धर्मधीर, बलबीर, कंपनी.—। जानत है जगदीशन.—॥
 लक्ष्मी सागर के पोखरि में.—। ताहि कीन्ह हस्टीसन.—॥ ५५

बड़ा लाट कलकत्तेवाले. — श्रीदुर्गा होय संग. — ॥
 आगरा के छोटा लाट बहादुर. — बठे सभ एकरंग. — ॥ ५६
 जुटे कमन्नर और कलट्टर. — बोलहिँ बात नेछंट. — ॥
 यह पाचो इजलाश पर बैठे. — संग जात यह जंट. — ॥ ५७
 खबरि गए अखबार मौ. — मैथिल के यह हाल. — ॥
 सुनऊ फिरंगी अवण दैक. — मेटऊ दुख के जाल. — ॥ ५८
 ऊकुम दीन्ह दोउ लाट को. — सुनऊ हमारे बैन. — ॥
 मदति करऊ रेआआनको. — क्या बैठे है चैन. — ॥ ५९
 बड़ा लाट दोउ बीर उठाए. — साहेब और जरनैल. — ॥
 मेजर मजिस्टर और कलट्टर. — संगजात करनैल. — ॥ ६०
 देस देस सौं अन्न मगाओल. — दीन्ह सभनि के दाम. — ॥
 महामूंग, गऊम, और चाउर. — बजड़ा, और बदाम. — ॥ ६१
 डोली, पटना, और भटसारे. — दीली और अजमेर. — ॥
 आगरा, और कान्हापुर, ठाका. — जहाँ अन्न के ढेर. — ॥ ६२
 भय रमाना अन्न तिरऊति में. — लादि गाड़ी और बैल. — ॥
 गज, तुरंग, गदहा, और ककड़. — संग सिपाही कैल. — ॥ ६३
 कछो और पैठान, मोगल सभ. — बाँकाबीर रजपूत. — ॥
 सोभा बरनि न जात है. — जैसे हनुमंत दूत. — ॥ ६४
 आगे सफर ओ मैना. — पलटन बीर जमान. — ॥
 बरकी और तरवारि गहै. — कर गहै तीर कमान. — ॥ ६५
 चाँड़ तुरंग पर करै कवाइत. — जमादार होय संग. — ॥
 सोभा बरनि न जात है. — देखि तखनुक रंग. — ॥ ६६
 करत काम सभ धाम में. — टट अट सभ लूट. — ॥
 ठाहि भीड़ गाँधी सहित. — बान्धै सड़क और पुल. — ॥ ६७
 जिले पटन और भटसारे. — प्रगना महिसौर. — ॥
 तहाँ बसहिँ एक सज्जन. — तेहि जा घर लक्ष्मी दौड़. — ॥ ६८
 श्री द्वारिका प्रशादित. — धर्मधीर बुद्धिमान. — ॥
 तहसीलदार कोरट के खासा. — जानहिँ सकल जहान. — ॥ ६९
 बाबु इसरी प्रशाद दिपौटी. — सो मधुवन में आए. — ॥
 ऊकुम दीन्ह सुपरनैट के. — टोले टोले होय जाय. — ॥ ७०
 मन पँचा मनगर मै लिए. — बऊतो लिए खैरात. — ॥
 धन्य धन्य अगरेज बहादुर. — सभ के जूटल गात. — ॥ ७१
 गरिब, गनी, गुरबा, करु जै, जै. — ब्राह्मन देत असीस. — ॥

भीरघुनाथ बड़े बदसाही.—। गदी लाख बरीस.—॥ ७२
 फतुर लाल कवि बरनत हैं.—। यह रौंदी के हाल.—॥
 गौरमिंट गौरनल बहादुर.—। तिरऊति राखहि बहाल.—॥ ७३

TRANSLATION OF FATU'RÍ JÁL'S SONG OF THE
 FAMINE.

1. Hear the tale of the year 1281: On every side a famine fell. In that year the rains wasted away; how can I tell all that happened?

2. *Rohaní* is the first asterism of the rainy season: but, as it came, so it departed (without rain). *Mṛigśiras* fulfilled our hopes, for it gave a few drops of rain and departed.

3. *Aradrá* passed by with great majesty, thundering on every side; *Pukh* saved the face of the earth, but became the end of the rains.

4. *Punarbas* is a very holy asterism, but it was also a miser. All the seed in the seed-beds would have been utterly destroyed if blessed *Aślekhá* had not rained.

5. Who in the world does not know that *Maghá* became like a *Magadh* beggar? *Purbá Phálguní* did not prove its premises. Which asterism can I praise?

6. *Utrá* arriving found its home ready and abode there (*i. e.*, came at its proper season); but it did not give even a drop to swear by. *Hathiyá* concealed his trunk in his mouth, and the woodworm attacked him, (and left him empty).

7. *Chitrá* lost his senses and went mad, even he became a robber and a murderer. All the asterisms had their noses painted red (as a penance), and *Swátí* put his tail between his legs.*

8. All the Pandits who came from Banáras, after studying astronomy; though they calculated the position of the planets, and knew all about geometry and algebra; even their word turned out false.

9. By the mercy of *Rám*, through whose mercy everything happens, they did not know the truth. If any one asked them the prospects of rain, even as they spoke, they (were shewn to be liars and) were put to shame.

10. When the rivers and streams did not fill, then there came a certainty of drought. For want of water, nothing grew on the earth. The land became as if it were burnt up.

* I have slightly altered the original here, which is very indecent. This and the five preceding verses contain a series of puns on the names of the various lunar asterisms, which it is impossible to translate.

11. The cultivators knew the approach of drought, and exclaimed, 'Fate is against us; he has turned his face from us, and has cut off the paddy by the root.

12. "Neither the rice in the muddy low lands, nor the *maruá* on the high lands has grown; nor has *sámá* grown. *Gambharí* and *gadarí* have dried up in the field. God indeed has turned aside his face.

13. "In the world of mortals who can save us, where can we go, whither can we fly? Hell itself is dried up. There is no moisture on the soil, and even heaven has taken fire.

14. "Shame on the life of king Indra, who caught hold of the rains and stopped them. Living creatures became distraught upon the earth. They lost all pride in themselves.

15. "Spring crops, mustard, *mū'g* (*Phaseolus mungo*), and *chiná* (*Panicum italicum*), not one has sprouted. In house and house are men and women mourning. Now indeed are our days woful."

16. On the other hand all the rich men were pleased in heart, and stored up many heaps of grain. They drew rupees into their houses in armfuls, for the *ser* of food was now dear.

17. Some who had cowries bought a field of *kurthí* (*Dolichos biflorus*), or even flesh. But how many held a continual fast, and only saw food in dreams!

18. How many men united together and bought a field of *faner* (a tall species of millet, and a food given to cattle), while the poor men sat and looked on! In the whole world there came like medicine to men, *ráhar*, and Indian-corn.

19. Truly a dreadful famine fell in Tirhut, for so did the winds blow. In house and house men and women tossed into their mouths parched Indian-corn, and thought themselves happy.

20. All the land-owners and bankers had in many houses heaps of grain. But, to deceive the people, they gazed about with faces like those of poor men.

21. The shop-keepers saw the times, and were at their wits' ends, and in terror closed their doors. The cities were full of empty shops, and all the grain markets were empty too.

22. Men's bodies were all shrivelled up, and their very speech was halting. How many things they had to bear! Men and women ceased adorning themselves and sold their ornaments.

23 and 24. *Maṅṭikás* (forehead ornaments), *khūtis* (ear ornaments), and *tarkís* (ear-rings), *śākmunnís* (small nose-rings) were no longer seen in their proper places. *Kaṭsari* (necklets), *bichhiá* (toe-rings), *jhim-jhimis* (tinkling toe ornaments), *bájús* and *bā'ks* (two kinds of armlets), *chandrahárs*, *haikals*, *sikarís* (three kinds of necklaces), and *ghamaurís*

(seed necklaces), *sútis* (neck rings), *navagrahs* and *pachkhāris* (two kinds of armlets), and *laśunís* (bracolets) were all expended.

25. Then not even brazen utensils escaped; for the people's fate became still worse. Water-jars, small jars, and spittoons, and rice-pots of every kind.

26. Cups, bowls, betel boxes, and plates for eating in. Neither drinking cups, after the fashion of Mádhab Sīh, nor even small drinking cups were saved.

27. None of the household wealth escaped. All went to the pawn-broker; still hunger did not desert them, and their bellies became as it were pits.

28. Then the "Company" took the form of a portion of the deity, by the help of Rām. When she heard that the city of Mithilá was about to be drowned, she ran up to save it.

29. She bought food and filled sacks and loaded them in ships. Special native soldiers and white soldiers from *Wiláyat* were entrusted with the duty.

30. To Hájípur there came thousands of hundreds of thousands of bags, and many hundreds of thousands to Patna; and in the granaries of Bázitpur and Sultánpur, I cannot tell how many there were.

31. Waggon, bullocks, carts and camels carried all kinds of grain throughout Bihár. The place where they were told to meet was Kanhaiá Misra's tank (in Darbhanga).

32. Mahárájá Lakshmeśvar Sīh, Mahárájá of Mithilá, the immovable Lord of Darbhanga, the lord of Lakshmi, relieved the distress.

33. Thousands of lákhs of carts and bullocks became entangled together; the first *golás* (granaries) were those at Madhubaní, Bhawára, Jafrá, and Aṛer.

34. I sing also of Benípaṭṭí, and the Pach Mahalá, Kumhraulí, and Kamtaul: Hariharpúr, Piráruḥ, and much work was there in Bariaul.

35. I sing of Bári Pokhari, and Birsáyar. And who does not know Paṇḍaul? Nabahad (Lohath factory), Sarisao (Surso), and Bhaṭpúrá, and to the south of it, Ujain.

36. I sing of Jhanjhárpúr, Mahrail, Kanhaulí, and especially of Madhepúr. Benípúr, Kamán (Kewan factory), Narahiyá (Naraya), and Phúlparás.

37. Jhamná is a place renowned in the world, and so are Mahthá and Bachhaur, and the relief circuits extended from them to Duhabí, Mahináthpúr, and Jainagar (on the frontier).

38. I sing of Baldebpúr, and Phangá, and Mirzapúr where there is a small market, Sībipaṭi and Kápsíá and the chief *golá* at Sauráth.

39. The *Hákims* came into Tirhut and relieved the poor. If they

had not done so, how many men would have dried up, and died with their little ones !

40. How many corpses would have lain in the dust (uncared for). Innumerable lives would have been lost. Even no respect would have been shown to sons-in-law,* nor would a son have remained to perform the funeral obsequies for his father.

41. Nearly every one was driven to throwing up earth on embankments, tanks and roads. Only the learned Sotí Bráhmans, Káyasths and western Thákurs escaped (from this indignity).

42. Some (of these last) made themselves overseers, and some *Muharrirs*, and others mates. In a holy cause they robbed the Government of money, and got their deserts for it.

43. Some who had friends among the court officers got off by giving bail: some got caned and had their backs scarified, and thereby expiated for all the sins of their former lives.†

44. Some wasted away in confinement awaiting their trial, and a great many were committed for trial. And their parents, wife and relations wept, saying, "The *Bábú* has gone to jail."

45. Some of the wicked *Muharrirs* and mates had their houses searched by the police. Some had to blubber in the Civil Court, and others had their moustaches pulled out (by peons).

46. When the *Hákims* heard all about this, they flew into a rage; and therefore (stopped daily work and only) gave work by contract. And all the *Muharrirs* had their noses painted red, and a white patch of lime painted on their foreheads ‡

47. *Jogs*, *Bikauís* and other Bráhmans of reputable descent, who had performed all their various duties, and were of good family, mortgaged their groves, bamboo clumps, oxen, buffaloes and land.

48. When they had spent all the money got by this, they borrowed money from the Court of Wards; and therefrom many family disputes arose, and brothers and nephews parted from each other.

49. The Lord Bahádúr (Sir Richard Temple) also came to Darbhanga, and held a Committee there with the Bábús (*i. e.*, the relations of the Maharája).

50, 51, and 52. *Here follows a long list of names of native gentlemen who attended the Committee, which is not worth translating.*

* It is considered a great disgrace for any father-in-law to go to his son-in-law's house for help.

† *ढँहो* is properly weariness, and it is taken away (*उतर जाइन्हि*) by shampooing. Here the poet calls their sins a weariness, and says it was taken away by a shampooing with a rattan.

‡ *I. e.*, they were put to shame. Painting a man's nose red, and his forehead white is a favourite *zamíndárl* way of disgracing a man.

53. All these sat on the Committee. The actions of Government are wonderful : for then a Railway came to Tirhut.

54. The Railway started from Bájitpur, and came along at a great rate, and, after making a bridge near Haheyá, (Haya Ghát) across the Gaṇḍak, it came straight across the marshes.

55. The virtuous and mighty Company knows who is the Almighty, and made a Railway Station (in Darbhangá) near the Lakshmí Ságar tank.

56. The Great Lord of Calcutta (Lord Northbrook) accompanied by the goddess Durgá, and by the Little Lord Bahádúr of Ágrá,* came and sat together, both being white men, (and hence undistinguishable to the crowd).

57. The Commissioner and Collector met them there, and spoke in a language we could not understand (English). These five sat on the *iglis* together, with a Joint Magistrate of the same caste.

58. The news was published in the Newspapers, that this was the condition of Mithilá, saying, "Hear, O People of England, lend your ears, and wipe away this net of sorrow."

59. They gave orders to the two Lords, "Hear our words. Help the poor cultivators. Why are you sitting at ease?"

60. The great Lord caused two heroes to arise, a *Sihib*, and a General, and also Majors, Magistrates, and Collectors, and Colonels of the same caste.

61. They collected food from every country, and paid the price of it as well. They brought *mû'g*, wheat, and rice, *bajrá* and *grám*.

62. From Delhi, Patna, Bhatsára, and Ajmer, Ágrá, and Kánhpúr, and from wherever there was plenty of grain.

63. From these places grain was sent to Tirhut, on waggons and bullocks, elephants, horses, donkeys, and carts, with soldiers in brilliant uniform.

64. The soldiers were by caste Chhatrí, Paithán, Mughal, and Rájput, excellent heroes. I cannot tell their splendour, which was like that of Hanumán the messenger.

65. In front went Sappers and Miners, and the young heroes of fighting regiments, wearing lances and swords, and with bows and arrows in their hands.

66. With their *Jamádárs* they mounted horse and paraded. Although I have seen their colours at the time I cannot describe their splendours.

67. They did their duty everywhere and all the plunder was stopped. They levelled mounds and groves, and made roads and bridges.

* This must mean the Lieutenant-Governor of the N. W. P. But if it does, it must be a mistake, as Sir John Strachey did not come to Darbhangá.

68. In the districts of Patna and Bhāṣāre, in Parganā Mahsaur, there lived a good man, into whose house the goddess of prosperity had come in haste.

69. Dwārikā Praśād by name, virtuous and wise. He was special Tahsildār for the Court of Wards, and knew the whole world.

70. Deputy Collector Bābū Isrī Praśād came to Madhubanī, and he went into every petty village, and gave orders to the relief superintendents.

71. People borrowed maunds of grain and were pleased at heart, and many took alms. Bless the noble Englishmen, for every one's limb became fat.

72. The poor, the rich, and the wretched alike cried : " Victory to the Company ;" and the Brāhmanas blessed her, and they prayed to the Lord of Raghu (God) that her reign might increase on the throne for a hundred thousand years.

73. Phatur Lāl has told this tale of the famine. The Government, and the noble Governor, preserved Tirhut.

We now come to the Poems of Vidyāpati Thākur. The name of this celebrated poet is a household word throughout the whole of Bihār and Bangāl. I had intended at first to prefix to the following collection of his songs, a succinct account of him and of his times, but space forbids me. Suffice it to say that he was born at Bisphī* in the Madhubanī Sub-Division of the Darbhāngā District, not far from Dāmodarpūr, the birth-place of the still more celebrated Kālidāsa, in the latter half of the fourteenth century. He was the first of the old Vaishṇava master-singers who spoke and wrote in the language of the people ; and his short hymns of prayer and praise, soon became exceedingly popular. They became great favourites of the more modern Vaishṇava reformer of Bangāl,—Chaitanya, and through him, songs purporting to be by Bidyāpati have become as well known in Bangālī households as the Bible is in an English one. And now a curious circumstance arose,—unparalleled I believe in the history of literature. To a Bangālī, Bidyāpati wrote in a difficult and strange, though cognate language, and his words were hard "to be understood of the people" : so at first a few of his hymns were twisted and contorted, lengthened out and curtailed, in the procrustean bed of the Bangālī language and metre, into a kind of bastard language neither Bangālī nor Maithilī. But this was not all,—a host of imitators sprung up,—notably one* Basant Rāy of Jessore, who wrote, under the name of Bidyāpati, in this bastard language, songs which in their form bore a considerable resemblance to the

* Not Bīpasī as stated by other writers,—at least the village is not called Bīpasī now-a-days.

matter of our poet, but which almost entirely wanted the polish and felicity of expression of the old master-singer. These songs gradually took a form more and more Bangálí, and the latest can hardly, so far as the form of the language goes, be distinguished from, the antique Bangálí of Chandí Dás and the Bidyá Sundar: they thus naturally became more popular amongst the Bangálí people than the real songs of Bidyápati, and speedily crowded out the latter from their memories. These spurious songs of Bidyápati have been more than once collected. They can all be found in that large heterogeneous mass of Bangálí poetry called the *Padma Kalpa Taru*, and have been republished in a connected form by Akshay Chandra Sarkár at Chinsura in a series of volumes called the *Práchína Kárya Sangraha*, in the Bangálí year 1285 (A. D. 1878-79). Another expurgated edition has been published by Sáradá Charana Mitra,* (B. S. 1285 = A. D. 1878-79) to which is prefixed an excellent Bangálí introduction bringing up to date everything that was then known about the real Bidyápati of Bisphí. In the latter work, however, the editor is still under the impression that the poems he is editing are the work of the Tirhut poet, while nothing could be further from the fact. I have gone carefully through every poem in both these collections, and am in a position to state that not more than five or six of them altogether show even a resemblance to songs admitted up here to be the work of Bidyápati.† Even these are so distorted, both in language, and in rhythm, that identification is by no means easy.‡ The songs in the Bangálí recension will not even scan according to Maithilí rules of prosody, much less can they be brought within the bounds of any rules of Maithilí Grammar.§ The fact is that both these Bangálí collections are most interesting as showing the influence of Bidyápati over the Bangálí mind, but in no way can they be considered as containing more than a very few lines really written by himself.

The songs here given are, I believe, very nearly all that are known of Bidyápati in Tirhut. A glance at them will show how different they are from their Bangálí fellows. The majority of them have been collected

* Vidyápatir Padávali, S'ri S'aradá Charana Mitra sampádita; Calcutta, 71 Cornwallis Street, S'ri S'rischandra Bhattacháryya, Printer and Publisher.

† In the *Práchína Kávyá Sangraha* the only songs which can be identified as bearing a resemblance, or as having lines common to admitted songs of Bidyápati are p. 15, No. 17; p. 64, No. 12; p. 72, No. 87; and p. 74, No. 85.

‡ Compare *Prá. Ká. San.* p. 15, No. 17, (= No. 17, in S'aradá Charana Mitra's edition), with No. 1, in the present selections; and these two recensions, (the Bangálí, and the Maithilí), correspond much more closely than any other similar pairs noted.

§ Cf. such Bangálí forms as देखिन, used as substitutes for Maithilí देखल, or देखलऊँ.

from blind singers, and others whose profession it is to sing these Vaishnava songs, but I am also indebted to the Mahārājā of Darbhanga for many of them: I have, however, searched everywhere for them that I could consistently with my official duties, and I regret that these prevented my directly having much communication with Bidyapati's present descendants. I have, however, learnt sufficient to be satisfied that they have no collection of their ancestor's songs.

For further information concerning Bidyapati and his times I must refer to the books above mentioned, and to an excellent article in the Bangálí Magazine the "Banga Darśana," for 1282 (B. S.), Vol. IV. p. 75. Mr. Beames' article in the Indian Antiquary for October, 1875, Vol. IV. p. 299, also contains all that is important, and gives a resumé of the contents of the article in the Banga Darśana, with his own most valuable criticisms thereon. In another article in the Indian Antiquary (Vol. II. p. 37) Mr. Beames also gives an interesting account of the Bangálí recension of the Pseudo-Bidyapati.

It now remains to consider the matter of Bidyapati's poems. They are nearly all Vaishnava hymns or *bhajans*, and as such belong to a class well known to students of modern Indian Literature. They cannot be judged by European rules of taste, and must not be condemned too hastily as using the language of the brothel to describe the soul's yearnings after God. Now that the Aphorisms of Śāṇḍilya have been given in an English dress by Mr. Cowell, no one need plead ignorance of the mysteries of the Indian doctrine of faith. "God is Love" is alike the motto of the Eastern and of the Western worlds, while the form of Love proposed is essentially different. The people of a colder Western clime, have contented themselves with comparing the ineffable love of God to that of a father to his children, while the warmer climes of the tropics have led the seekers after truth to compare the love of the worshipper for the worshipped, to that of the Supreme Mistress Rādhā for her Supreme Lord Kṛishṇa. It is true that it is hard for a Western mind to grasp this idea, but let us not therefore hastily condemn it: the glowing stanzas of Bidyapati are read by the devout Hindú with as little of the baser part of human sensuousness, as the Song of Solomon is by the Christian priest.

For further particulars as to the Vaishnava poets of Bangál (including Bidyapati) see Indian Antiquary for 1873, Vol. II. pp. 1, 37 and 187 where Mr. Beames elaborately discusses the whole question, and Dr. Rājendralál Mitra's preface to the Chaitanya Chandrodaya.

As regards Bidyapati's prosody, it is needless to say that no rules are in existence: *Pingala's Prākṛit Sūtras* which are said to apply to Braj Bhāshā will not apply here, for I have tried them. I have therefore been compelled to analyse the metres for myself, and on another occasion

may be able to give a fuller account of the result. It must be sufficient to observe here that each foot throughout is divisible into four short instants, and that one long instant is equivalent to two short. Each foot may therefore consist of either $\cup \cup \cup \cup$, $— \cup \cup$, $\cup \cup —$, $\cup — \cup$, or $— —$. Sometimes a long syllable is divided between two feet, but in that case the three following instants of the second foot must be three short syllables, thus we find $\cup \cup \cup + \cup \cup \cup$, $— \cup + \cup \cup \cup$, $\cup — + \cup \cup \cup$.

The following schemes of metre may be noticed. Each column gives all kinds of feet allowable in this position.*

(1.)

1st foot.	2nd foot.	3rd foot.	4th foot.
$\cup \cup \cup \cup$	$\cup \cup \cup \cup$	$\cup \cup \cup \cup$	$— \cup$
or $— \cup \cup$	or $— \cup \cup$	or $— \cup \cup$	<i>Rhyme</i>
or $— —$	or $— —$		
or $\cup — \cup$	or $\cup — \cup$		
or $\cup \cup —$	or $\cup \cup —$		
or $— \cup +$	$\cup \cup \cup$		
	or $— \cup +$	$\cup \cup \cup$	
	or $\cup \cup \cup +$	$\cup \cup \cup$	

The principal rule in this metre is that the third foot must end with two short instants.

In one instance, (*Vide LX*), the fourth foot is simply one long syllable instead of a long and a short. The above metre is very common.

(2.) Varieties of the above, not so common, have the fourth foot $— —$, $\cup —$, or $\cup \cup \cup \cup$.

* I am quite aware that the following schemes of metre will not satisfy those who bind themselves down to the laws of the *Chhand-dīpaka*, and the *Pingalādanśa*, but I cannot help it, and must disarm hostile criticism by assuring my critics that I do not hastily differ from those celebrated works. I have with my own hand recorded the quantity of every syllable in Bidyāpati's poems; and it is not my fault if they do not come up to the standard of metres in other dialects. I have adopted the system of counting four syllables to a foot because I found it simplest to do so, and because the lines naturally divide themselves to the reader in this way. As an example of how Bidyāpati is his own rule in matters of metre, I may cite the third variety of metre noted above. In this each line contains 28 instants, with a caesura after the 16th. The class being *Jāti*, and the order being *Mātra Chhand*, this naturally suggests the well-known *Bhajan* metre called *Thumarīgīt* (ठुमरी गौत), which coincides with the above description. But *Thumarīgīt* divides the instants of its feet thus $6 + 4 + 4 + 2$, $4 + 4 + 4 = 28$: while Bidyāpati sometimes makes his 6th and 7th instants one long syllable which is incompatible with the above.

treating of the first yearnings of the soul after God,—another of the full possession of the soul by love for God,—another of an estrangement of the soul, and so on. To understand the allegory, it may be taken as a general rule that Rádhá represents the soul, the messenger *or dūtí* the evangelist or else the mediator, and Kṛishṇ of course the Deity.

The following genealogical table of Bidyápati and his ancestors and descendents has not been published, and will be found useful in fixing his date.

- 8. Viṣṇuśarmá Thákur ; of Bisapí, founder.*
- 7. Haráditya Thákur.
- 6. Karmáditya Thákur.
- 5. Deváditya Thákur.
- 4. Dhíreśvara Thákur.
- 3. Jaya Datta Thákur.
- 2. Gaṇa Pati Thákur.
- 1. VIDYÁPATI THÁKUR.
- 2. Harapati Thákur.
- 3. None, *alias* Ratidhar Thákur.
- 4. Raghu Thákur.
- 5. Viśva Nátha Thákur.
- 6. Itámbara Thákur.
- 7. Náráyaṇa Thákur.
- 8. Dina Maṇi Thákur.
- 9. Tulá Thákur.
- 10. Eka Nátha Thákur.
- 11. Bhaiá Thákur.

- | | |
|----------------------|------------------------|
| 12. Nanú Thákur. | 12. Phaní Lál Thákur. |
| 13. Banamálí Thákur. | 13. Badrí Náth Thákur. |

Nanú Thákur, and Badrí Náth Thákur are alive at the present time. The latter is a mere boy, his father having died quite lately.

In conclusion it may be useful to note that Bidyápati mentions the following persons in his poems :

- 1. Rájá Śib Sīh (or Sibáy Sīh).
- 2. Lakhimá Thakuráṇí.
- 3. Rúp Náráyaṇ.
- 4. Modabatí Deí.

* In the oldest documents, including those contemporary with Bidyápati, the name is spelt Bisapí. Now-a-days, however, it is spelt Bis'phí (बिसफौ).

5. Prán'batí Deí.

6. Rághab Sīh.

The first of these—Rájá Sīb Sīh—was king of Sugáoná in Tirhut, and was the representative of a line of kings which has left its mark upon Mithilá. When it became extinct, this line was succeeded by that of the present Mahárájá of Darbhanga. The line of kings as given by the hereditary genealogists of Mithilá is as follows :

The seventh of his family and third of his dynasty was—

3.	Bhab Sīh who came to the throne	A. D.	1348
4.	Deb Sīh,	„	1385
5.	Sīb Sīh,	„	1446
6.	Padm Sīh,	„	1449
7.	Lakhimá Debí,	„	1451
8.	Biśvās Debí,	„	1460
9.	Darp Nárāyaṇ,	„	1472
10.	Hirday Nárāyaṇ,	„	1478
11.	Hari Nárāyaṇ,	„	1513
12.	Rúp Nárāyaṇ,	„	1527
13.	Kās Nárāyaṇ,	„	1542*

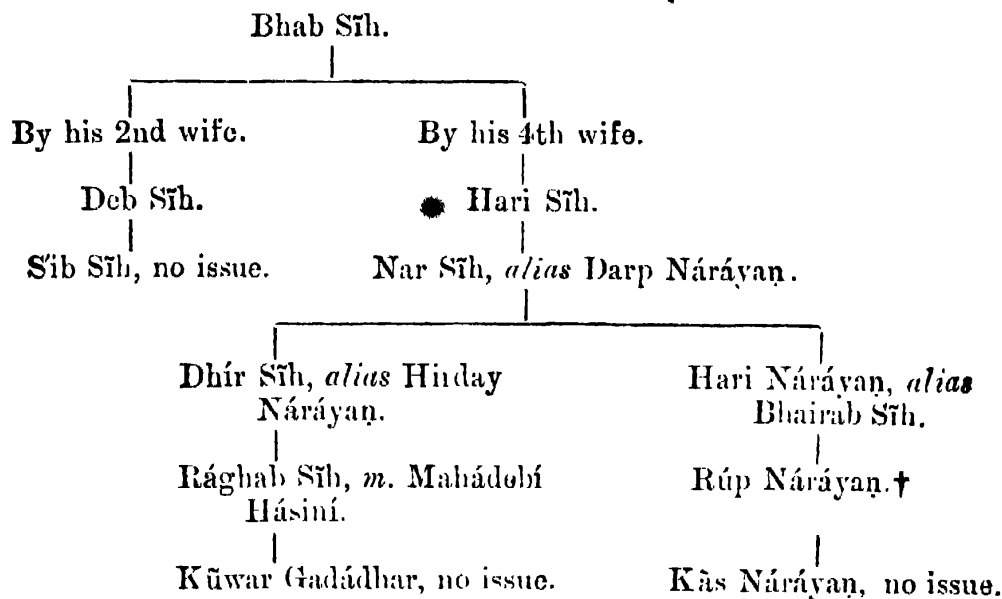
Of these, Nos. 5, 7, and 12 are according to universal tradition the first three persons in the list of those mentioned by Bidyápati. With respect, however, to Rúp Nárāyaṇ there are grave reasons for doubting the tradition. A grant of land is in existence, showing that Bidyápati was a celebrated Paṇḍit in the year 1100 A. D., and Rúp Nárāyaṇ did not die till 1542. So that to assume that Bidyápati and Rúp Nárāyaṇ were contemporaries, assumes a most improbable longevity for both of them. Mr. Beames suggests that the Rúp Nárāyaṇ of Bidyápati is simply an *alias* or family name of Sīb Sīh. Although not borne out by tradition, there are several good reasons, which (as the case has been fully argued elsewhere) I need not repeat here, for agreeing with this suggestion. It is certain that many kings of Sīb Sīh's line had *aliases* ending in Nárāyaṇ. Concerning Modabatí and Prán'batí, I have no information to offer. I can find no clue to their identity in any of the genealogical lists, and Badyápati himself, gives either contradictory accounts of Modabatí, or else refers to two ladies of the same name. In Song 75, he calls her the

* The names above given may be taken as correct. I have taken much pains in searching the most authentic records. The list differs considerably from those of former writers, but these can all be traced back to Ajodhyá Prasád's History of Tirhut in which the names are written in the Urdú character, and incorrectly. The dates given are those currently reputed to be correct: but I have several reasons, which I need not here repeat, for believing them to be untrustworthy. However, for want of better ones, they are given.

beloved of king Śib Śih, while in 76, she is styled the wife of Rághab Śih. Local tradition makes her the wife of Bidyápati. Who Rághab Śih was, we shall see bye and bye. In Song 37, Prán'batí is called the necklace of Rúp Náráyaṇ, and that is all the information available concerning her.

Rájá Śib Śih had six wives,* all of whom died without issue, and two of whom, Lakhimá Thakurání and Debí Bísvas, succeeded Śib Śih upon the throne.

The following table, abstracted from the genealogists' records, available in this subdivision, will show the relationship between Śib Śih, Rúp Náráyaṇ, and Rághab Śih; (if, as I doubt, the popular tradition making them three distinct persons, is correct).



It thus appears that both Rúp Náráyaṇ and Rághab Śih were first cousins twice removed from Śib Śih. With Kās Náráyaṇ the line of Bhab Śih became extinct. The family is now-a-days represented only by the present Mahárání of Sugáoná and Chapáhi, who married a descendant of a collateral branch of the family, and who has no son. With her, therefore, an old royal family in Mithilá will become extinct.

But, admitting the above table to be correct, as it certainly is, the same doubt arises concerning Rághab Śih, as that which arose concerning Rúp Náráyaṇ. They must have been contemporaries, and that being the case, it is just as improbable that Rághab Śih could have been contemporary with Bidyápati as Rúp Náráyaṇ. Who then was the Rághab Śih mentioned by Bidyápati? His name occurs in two songs (Nos. 61 and 76), and in one of them he is called the lord of Modabatí. I hesitate at suggest-

* Mahádebí Bísvas, M. Sujháiní, M. Rat'ná, M. Lakhimá, M. Umá, M. Guná.

† Married, (1.) M. Anumatí, (2.) M. Bhánumatí, (3.) M. S'áití, (4.) M. Medhá, (5.) a lady, name unknown.

ing a second *alias* for S'ib S'ih, but it is a remarkable coincidence that in Song 75, a woman called Modabatí is called the wife of S'ib S'ih. But here another difficulty has to be met; S'ib S'ih it is true, had six wives, but we know their names, and none of them was called Modabatí, and to make matters still more complicated, there is a tradition current in Mithilá that Modabatí was the name of the wife of Bidyápati himself. It is worth noting that the Rághab S'ih of the genealogists had only one wife, and her name was not Modabatí. On the whole, then, we have too few and too contradictory materials to our hand, to assume anything positively concerning either Rághab S'ih, or Modabatí.

॥ १ ॥ अथ वयःसंधि ॥

१ ।

नायिका सँ नायक बचन ।

कामिनि कर असनाने । हेरइत हिर्दय हनल पचमाने ॥
तितल बसन तन लागु । मनज्जक मन समस्त भय जागु ॥
चिकुर बहै जल धारे । जनि शशि बिनु मोहि लागत अन्हारे ॥
कुच जुग चारु चकेवा । नीज कर कमल आनि तुअ देवा ॥
तेँ सँसे भुज फाँसे । बाँधि धरिअ उड़ि लागत अकासे ॥
भनहिँ बिद्यापति भाने । सुपुख कबहु न होयत नदाने ॥

२ ।

नायिका सँ दूति उक्ति ।

काँटक माँह कुसुम परगासे । बिकल भमर नहिँ पावथि बासे ॥
भमरा भरमे रमे सभ ठामे । तुअ बिनु मालति नहिँ बिसरामे ॥
ओ मधुजीब तेँहिँ मधु रासे । संचि धरिए मधु मनहिँ लजा से ॥
अपनहुँ मन दय बुझु अबगाहे । भमर मरत बध लागत काहे ॥
भनहिँ बिद्यापति तौँ पय जीवे । अघर सुधा रस जौँ पय पीवे ॥

३ ।

सखी सँ सखी उक्ति ।

अपन काज कओन नहिँ बन्ध । के न करय किअ पतिँ अनुबन्ध ॥
अपन र हित सब केओ चाह । से सुपुख जे करय निबाह ॥

साजनि ताक जिवन थिक सार । जे मन दय कर पर उपकार ॥
 आरति अरतल आवय पास । अकइत बस्तु न करिअ निरास ॥
 से पुनु अनतऊँ गेलै पाव । अपना मन पय रह पकताव ॥
 भनहिँ बिद्यापति दैन न भाख । बड़ अनुरोध बड़ा पय राख ॥

४ ।

नायिका सँ सखी उक्ति ।

ए सखि ए सखि न बोलह आन । तुअ गुन लुबुधल नितेँ अब कान्ह ॥
 नित २ निअर आव बिनु काज । बेकतय हृदय लुकावय लाज ॥
 अनतऊँ जाइतेँ एतहिँ निहार । लुबुधल नयन हटय के पार ॥
 से अति नागर तेँहे तसु तूल । एक नले गाँथ दुइ जनु फूल ॥
 भनहिँ बिद्यापति कबि कंठहार । एक सर मनमथ दुइ जिव मार ॥

५ ।

नायक सँ नायिका उक्ति ।

कर धय कर मोहि पारे । देब मेँ अपरूप हारे । कन्हैया
 सखि सभ तेजि चलि गेली । न जानू कोन पथ भेली । कन्हैया
 हम न जाएब तुअ पासे । जाएब औघट घाटे । कन्हैया
 बिद्यापति एहो भाने । गुंजरी भजु भगवाने । कन्हैया

॥ १ ॥ अथ श्री राधाक पूर्वराग ॥

६ ।

नायिका सँ नायक बचन ।

सरस बसन्त समय भल पाओलि
 दक्खिन पवन बज्ज धीरे ।
 सपनऊँ रूप बचन एक भाखिए
 मुख सँ दुरि कर चीरे ॥
 तोहर बदन सन चाँद होअथि नहिँ
 जैओ जतन बिह देजा ।

कं बेरि काटि बनाओल नब कय
 तैओ तुलित नहिँ भेला ॥
 लोचन तूअ कमल नहिँ भै सक
 से जग के नहिँ जाने ।
 से फेरि जाए नुकैलाह जल भय
 पंकज निज अपमाने ॥
 भनहिँ बिद्यापति सुनु बर जौमति
 ई सभ लक्ष्मि समाने ।
 राजा शिवसिंह रूप पारायण
 कखिमा दइ प्रति भाने ॥

७ ।

नायक सँ दूति बचन ।

माधव करिअ सुमुखि समधाने ।
 तुअ अभिसार कयलि जत सुंदरि
 कामिनि कर के आने ॥
 बरिसि पयोधर धरनि बारि भर
 रैनि महाभय भीमा ।
 तइओ चललि धनि तुअ गुन मन गुनि
 तसु साहस नहिँ सीमा ॥
 देखि भवन भिति लिखल भुजंग पति
 जसु मन परम तरासे ।
 से सुबदनि कर भपइति फणि मणि
 ... बिजसि आइलि तुअ पासे ॥
 निअ पऊ परिहरि आइलि कमल मुखि
 परिहरि निअ कुल गारी ।
 तुअ अनुराग मधुर मद मातलि
 किछु न गुनलि बर नारी ॥
 ई रक्ष रसिक बिनोदक बिन्दक
 कबि बिद्यापति गावे ।
 काम प्रेम दुऊ एक मत भय रऊ
 कखने की न करावे ॥

८।

सखी कृत नायिका बर्णन ।

देखलि कमलमुखि कोमल देह । तिला एक लागि कत उपजल नेह ॥
 नूतन मनसिज गुरुतर लाज । बेकत प्रेम कत करय बेछाज ॥
 खन परितजय खन आव पास । न मिलय मन भरि न होय उदास ॥
 नयनक गोचर धिरु नहिँ होए । कर धरइत धनि मुख धर गोए ॥
 भनहिँ बिद्यापति एहे रस गाव । अभिनव कामिनि उकुति बुभाव ॥

९।.

नायक सँ दृति बचन ।

तीनिक तेसर तीनिक बाम । तीनिक तेसर धनिकेर ठाम ॥
 तीनि २ कय रोखलि फूल । तीनिक तेसर माधव तूल ॥
 तीनि २ कय उठलिहि भाखि । तीनिक तेसर माधव साखि ॥
 भनहिँ बिद्यापति तीनिक नेह । नागर काँ थिक नारि सिनेह ॥

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नायक सँ दृति उक्ति ।

माधव आव न जीउति राही ।
 जतवा जनिकर लेनेँ कलि सुन्दरि
 से सभ सोपलक ताही ॥
 चानक शशिसुखि शशि केँ सोपलन्दि
 हरिन केँ लोचन लीला ।
 केसक पास चामरु काँ सोपलन्दि
 पाए मनोभव पीड़ा ॥
 दसन बीज दाड़िम केँ सोपलन्दि
 पिक केँ सोपलन्दि बानी ।
 देहदसा दामिनि केँ सोपलन्दि
 ई सभ ऐलजुँ जानी ॥
 हरि २ कय पुनि उठति धरणि धरि ।
 रैन गमावय जागी ।
 तोहर सिनेह जीब दय जापथि
 रहलिहि धनि एत जागी ॥

भनहिँ बिद्यापति सुनु मधुरापति
गमन न पुरिण बिलंबे ।
जाइ पिआबिय अधर सुधारस
तो पय जीबधि जीबे ॥

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सखी सँ नायिका उक्ति ।

बिह मोर परसन भेल । रघुपति दरसन देल ॥
देखलि बदन अभिराम । पुरल सकल मन काम ॥
जागि उठल पचोबान । बसि नहिँ रहल गेआन ॥
भनहिँ बिद्यापति भान हे । सुपुरुष न कर निदान हे ॥

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नायिका सँ सखी बचन ।

कह २ सुंदरि न कर बेआज । देखिअ तुअ अपरुब सभ साज ॥
मृगमद पंक करसि अंग राग । कोन नागर परिनत होअ भाग ॥
पुनर उठसि पक्किम दिश हेरि । कखन जाएत दिन कत अक्कि बेरि ॥
नेपुर उपर करसि कसि धीर । दृढ़ कय परिहसि तम सम चीर ॥
उठसि बिजसि हँसि तेजिअ सार । मोर मन भाव सघन अंधकार ॥
भनहिँ बिद्यापति सुनु बर नारि । धैरज कर मन मिलत मुरारि ॥

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नायिका सँ सखी बचन ।

सुंदरि कह २ न कर बेआजे ।
पुरुष सुकृत फल केदऊ पाओत
मदन महा सिधि आजे ॥
मृगमद तिलक अगर अनुलेपित
सामर बसन समारि ।
हेरए पक्किम दिश कखन होयत निश
गुरुजन नयन निहारि ॥
बिनु कारण गृह करह गतागत
मूनि नयन अरबिंदा ।

पुलकित तनु बिऊसि अकामिक
जागि उठलि सानंदा ॥
चेतन हाथ लाथ नहिँ संभव
बिद्यापति कबि भाने ।
राजा शिबसिँह रूप नारायण
सकल कला रस जाने ॥

॥ ३ ॥ अथ श्री राधाक रूप ॥

१४ ।

नायक सँ दूति बचन ।

माधव की कृष्ण सुंदरि रूपे ।
कतेक जतन बिधि आनि समारल
देखलि नैन सरूपे ॥
पल्लवराज चरन जुग सोभित
गति गजराजक भाने ।
कनक केदलि पर सिँह समारल
तापर मेरु समाने ॥
मेरु उपर दुइ कमल फुलाएल
नाल बिना रुचि पाई ।
मणिमय द्वार द्वार बज सुरसरि
तेँ नहिँ कमल सुखाई ॥
अधर बिम्ब सन दसन दाड़िम बिजु
रबि शशि उगधिक पासे ।
राज दूरि बसु निअरो न आवधि
तेँ नहिँ करधि गरासे ॥
सारंग नयन बचन पुन सारंग
सारंग तसु समधाने ।
सारंग उपर उगल दस सारंग
केलि करधि मधु पाने ॥

भनहिँ बिद्यापति सुनु बर जौमति
 एहन जगत् नहिँ आने ।
 राजा शिवसिँह रूप नारायण
 लखिमा दइ प्रति भाने ॥

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सखी सँ सखी बचन ।
 जाइति देखलि पथ नागरि सजनी गे
 आगरि सुबुधि सेआनि ।
 कनक लता सनि सुंदरि सजनी गे
 बिहू निरमाओल आनि ॥
 हस्ति गमनि जकाँ चलइति सजनी गे
 देखइति राज कुमारि ।
 जनिकाँ एहन सोहगिनि सजनी गे
 पाओल पदारथ चारि ॥
 नील बसन तन घेरलि सजनी गे
 सिर देल चिकुर ससारि ।
 तापर भमरा पिवय रस सजनी गे
 बैसल पंख पसारि ॥
 केहरि सम कटि गुन अछि सजनी गे
 लोचन अंबुज धारि ।
 बिद्यापति एह गाओल सजनी गे
 गुन पाओलि अवधारि ॥

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नायक सँ दूति बचन ।
 माधव जाइति देखल पथ रामा ।
 गरुडासन सख तातक बाहन
 ता सम गति अभिरामा ॥
 दच्छ सुता चारिम पति भगनी
 तनय घरणि सम रूपे ।
 सुरपति अरि दुहिता पति बैरी
 तेँ भरि भेलि अनूपे ॥

अदिति तनय बैरी गुरु चारिम
 ता सम आनन काँती ।
 कुंभ तनय तसु असन तनय तसु
 कोख बैसाअलि पाँती ॥
 नंद घरणि तनया तसु बाहन
 ता सम माँभक छेनी ।
 कामधेनु पति ता पति प्रिय फल
 उरज हनल जिमि जीमी ॥
 भनहिँ बिद्यापति सुनु बर जौमस्ति
 अपरूप रूपक रंगे ।
 राबण अरि पतनी तातक तप
 ता सह पाविअ संगे ॥

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नायक सँ दूति बचन ।

माधव देखलजँ तुअ धनि आजे ॥
 भुतल नृपति सुत तसु तनया परित
 तातक २ रामा ।
 तसु तातक सुत तनिकर उपमेय
 सेहे थिक ओहि ठामा ॥
 दीस निगम दुइ आनि मिलाविय
 ताहि दिअ बिधि मुख आधो ।
 से लै आदि आधि रस मंगैअकि
 एहन रमणि तुअ माधो ॥
 पण्डित काँ पठ जढ़ काँ पाहन
 ई गित गोरख धन्धारी ।
 भनहिँ बिद्यापति सैह चतुर जन
 जैह बूझत अबधारी ॥

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नायक सँ दूति बचन ।

माधव जाइति देखलि पथ रामा ।
 अबला अरुण तरा गन बेड़लि

चिकुर चामर अनुपामा ॥
 जलनिधि सुत सन बदन सोहाओम
 सिखर बीज रद पाँती ।
 कनक लता जनि फड़ल सिरी फल
 बीह रचल बज्र भाँती ॥
 अजेआ सुत रिपु बाहन जेहन
 ता सन चलु जिमि राही ।
 सागर गरह साजि बर कामिनि
 चललि भवन पति ताही ॥
 खगपति तनय तासि रिपु तनया
 ता गति जेहन समाने ।
 हर बाहन तैहि हेरइते हेरलन्हि
 कबि बिद्यापति भाने ॥

॥ ४ ॥ अथ मिलन ॥

१६ ।

नायका सँ नायिक बचन ।

राज मेघ भय गरसल सूर । पथ परिचय दिबसहिँ भेल दूर ।
 नहिँ बरिसय अबसर नहिँ होए । पुर परिजन संचर नहिँ कोए ॥
 चल २ सुंदरि कर गए साज । दिबस समागम सपजत आज ॥
 गुरुजन परिजन डर कर दूर । बिनु साहस अभिमत नहिँ पूर ॥
 एहिँ संसार सारबस्तु एह । तिला एक संगम जाब जिव नेह ॥
 भनहिँ बिद्यापति कबि कांठ हार । कोटिजँ न घटय दिबस अभिसार ॥

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सखी सँ नायिका बचन ।

पहरहिँ अयलजँ तरनि तरंग । पगु लागल कत सहस भुजंग ॥
 निश्रिथ निशाचर सञ्चर साथ । भाग न मोहि केओ धयलन्हि हाथ ॥
 एत कय अयलजँ जीब उपेखि । तइओ न भेल मोहि माधव देखि ॥
 तनि नहिँ पढ़लन्हि मदनक रीति । पिसुन बचन कयलन्हि परतीति ॥

दूती दम्पति दुख्यो अबोध । काज आलस दुःख परम विरोध ॥
भनहिँ बिद्यापति सुन बर नारि । धैरज धैरह मिलत मुरारि ॥

२१ ।

नायक सँ नायिका बचन ।

कुंज भवन सँ चलि भेलि हे
रोकल गिरधारी ।
एकहिँ नगर बसु माधव हे
जनु कर बटवारी ॥
काहु कन्हैया मोर आचर हे
फाटत नब सारी ।
अपजस होएत जगत भरि हे
जनु करिअ उधारी ॥
संगक सखि अगुआइलि हे
हम एकसर नारी ।
दामिनि आय तुलाइलि हे
एक राति अन्हारी ॥
भनहिँ बिद्यापति गाओल हे
सुनु गुणमति नारी ।
हरिक संगे किछु डर नहिँ हे
तू हे परम गमारी ॥

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नायिका छत खदुख बर्णन ।

कानन कान्ह कान हम सूनल
भै गेल आनक आने ।
हेरैति शंकर रिपु मोहि हरलन्हि
कि कहब तनिक गेआने ॥
सात पाँच हम लोखि पठाओलि
बहु बिधि लिखलि बनार्द ।
से पुनि नाथ पाँच कय रखलन्हि
दुइ फेरि देलन्हि मेठार्द ॥

चानन चान आंग ह्रम लेपलि
 तैँ बाढ़ल अति दापे ।
 अधरक लोभ राँ बिखधर ससरल
 धरै चाह फेरि साँपे ॥
 भनहिँ बिद्यापति दुऊक मुदित मन
 मधुकर लोभित केली ।
 असह सहधि कत कोमल कामिनि
 जामिनि जिब दय गेली ॥

॥ ५ ॥ अथ अभिसार ॥

२३ ।

सखी सँ नबबिबाहिता नायिका बचन ।
 कैतुक चललि भवन केँ सजनी गे
 संग दस चौदिसि नारी ।
 बिच २ सोभित सुंदरि सजनी गे
 जनि घर मिलत मुरारी ॥
 लै अभरन कै खोड़स सजनी गे
 पहिरि उतिम रंग चीर ।
 देखि सकल मन उपजल सजनी गे
 मुनिऊँक चित नहिँ थीर ॥
 नील बसन तन घेरलि सजनी गे
 सिर लेलि घोघट सारी ।
 लग २ पऊ केँ चलइति सजनी गे
 सकुचल अंकम नारी ॥
 सखि सभ देलि भवन कै सजनी गे
 घुड़ि आएलि सभ नारी ।
 कर धय लेल धऊ लग केँ सजनी गे
 हेरै बसन उधारी ॥
 भय बर सनमुख बोले सजनी गे
 करै जागल सबिलाखे ।

नब रस रीतु पिरित भेल सजनी गे
 दुऊ मन परम ऊलासे ॥
 बिद्यापति एह गाओल सजनी गे .
 ई थिक नब रस रीती ।
 बयस जुगल सम चित थिक सजनी गे
 दुऊ मन परम ऊलासे ॥

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नायिका पृथ्वी राग ।

भल भेल दंपति प्रेशब गेल । चरण चपलता लोचन लेल ॥
 दुऊक नयन कर दूतक काज । भूषण भय परिणत भेल लाज ॥
 आव अनुखन देख आंचर हाथ । काज सखी सँ नत कय माथ ॥
 हम अवधारलि सुन २ वान्ह । नागर करथु अपन अवधान ॥
 भौह धनुष गुन काजर रेख । मार नयन सर पुंख अबशेख ॥
 रसमय बिद्यापति कबि गाव । राजा शिवसिंह बुझ रस भाव ॥

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नायक नायिका मिलन ।

चल २ सुंदरि शुभ करि आज । ततमत करैति नहिँ होए काज ॥
 धनिअ बेआकुलि कोमल कंत । कोन परबोधब सखि परजंत ॥
 सखि परबोधि सेज जब देल । पिआ हरखि उठि बाँहि धरि लेल ॥
 नहिँ २ करय नयन ठरु लोर । सूति रहलि धनि सजेआक ओर ॥
 भनहिँ बिद्यापति हे जुबराज । सभ सँ बड़ थिक आखिक लाज ॥

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नायक नायिका मिलन ।

सुंदरि चललिहि पऊ घर ना । चऊ दिशि सखि सभ कर धरि ना ॥
 जैतहिँ लागु परेम डर ना । जैसे शशि काँप राऊ डर ना ॥
 जैतहिँ हार टुटिए गेल ना । भूखण बसन मलिन भेल ना ॥
 रोय २ कजलि दहाय गेल ना । अदंकहिँ सिंदुर मेट गेल ना ॥
 भनहिँ बिद्यापति गाओल ना । दुख सहिँ काँ सुख पाओल ना ॥

२७।

नायक नायिका मिलन ।

प्रथमहिँ गेलि धनि प्रीतम पासे । हृदय अधिक भेल लाज तरासे ॥
 ठाढ़ि भेलिहिँ धनि आँगो न डोले । हेम मुरत सनि मुखजँ न बोले ॥
 कर दुज धय पज पास बैसाए । रुसलि कलि धनि बदन सुखाए ॥
 मुख हेरि ताकय भमर भाँपि लेल । अंकम भरि काँ कमल मुखि लेल ॥
 भनहिँ बिद्यापति दैह सुमति मति । रस बुभ हिन्दूपति हिन्दूपति ॥

२८।

अभिसार मुग्धा नायिका ।

अहे सखि अहे सखि लै जुनि जाहे । हम अति बालक आकुल नाहे ॥
 बोल भरोस दय गेलि लिआय । पजक पलंग पर देलि बइसाय ॥
 गोट २ सखि सभ गेलि बहुराय । बजर केबाड़ पज देलन्हि लगाय ॥
 तेहि अबसर पज जागल कंते । चोर संभारलि जिउ भेल अंते ॥
 नहिँ २ करे नयन छर लोरे । काँच कमल भमरा भिक भोरे ॥
 जैसे डगमग नलनिक नीरे । तैसे डगमग धनिक सरीरे ॥
 भनहिँ बिद्यापति सुनु कबिराजे । आगि जारि पुनि आगिक काजे ॥

२९।

नायक ओ मुग्धा नायिका मिलन ।

माधव सिरिस कुसुम सम राही ।
 लोभित मधुकर कौसल अनुसर
 नब रस पिबु अवगाही ॥
 पहिल बयस धनि प्रथम समागम
 पहिलुक जामिनि जामेँ ।
 आरति पति परतीति न मानथि
 कि कूरथि केलिक नामेँ ॥
 अंकम भरि हरि सयन सुताओल
 हरल बसन अबिशेखे ।
 चाँपल रोस जलज जनि कामिनि
 मेदनि देल उपेखे ॥

एक अधर कै नीबि निरोपलि
 दू पुनि तोनि न होई ।
 कुच जुग पाँच पाँच शशि उगल
 कि लय धरथि धनि गोई ॥
 आकुल अलप बेआकुल लोचन
 आंतर पूरल नीरे ।
 मनमथि मीन बनसि लय बेधल
 देह दसो दिशि फीरे ॥
 भनहिँ बिद्यापति दुऊक मुदित मन
 मधुकर लोभित केली ।
 असह सहथि कत कोमल कामिनि
 जामिनि जिव दय गेली ॥

३० ।

नायक ओ मुग्धा नायिका मिलन ।

कत अननय अनुगत अनुरोधि । पति गृह सखिहिँ सोहाओलि बोधि ॥
 बिमुखि सुतलि धनि सुमुखि न होइ । भागल दल बड लावय कोइ ॥
 बालमु बेसनि बिलासिनि कोटि । मेलि न मिलय देलऊँ हिम कोटि ॥
 बसन क्पाय बदन धन गोए । बादर तर शशि बेकत न होए ॥
 गुरुजन परिजन दुअओ नेवार । मोहर मुनल अक्कि मदन भंडार ॥
 भनजिँ बिद्यापति एहो रस जान । राय शिव सिँह लखिमा बिरमान ॥

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जखनहिँ लेल हरि कंचु अकोरि । कते परजुगति कयल अंग मेरि ॥
 तखनुक कहिनी कहिअ न जाय । लाज सुमुखि धनि रहलि लज्जय ॥
 करेँ न मिभाए दुर बड़ दीप । लाज न मरय नारि कट जीब ॥
 आकम्प कठिन सहय के पार । कोमल हृदय उखड़ि गेल द्वार ॥
 बिद्यापति कबि तखनुक भान । केओ न कहे सखि होएत बिहान ॥

३२ ।

सखि सँ नायिका बचन ।

करि कुच मंडलं रखलऊँ गोए । कमल कनक गिरि भाँपि न होए ॥
 हरेख सहित हरेलऊँ मुख काँति । पुलकित तनु मेर धर कत भाँति ॥

तखन हरल हरि अंचल मोर । रस भर ससर कसनि केर डोर ॥
 सपना एक सखि देखलि मैँ आज । तखनुक कौतुक कहइतेँ लाज ॥
 आनंद नोर नयन भरि गेल । प्रेमक आँकुर पल्लव देल ॥
 बिद्यापति कबि कौतुक गाव । राजा शिव सिँह बुझ रस भाव ॥

३३ ।

सखी सँ नायिका बचन ।

कि कहब ए सखि केलि बिलासे । विपरित स्वरत नाह अभिलासे ॥
 कुच जुग चारु धराधर जानी । हृदय पड़त तेँ पऊ देल पानी ॥
 मातलि मनमथ दुरि गेल लाजे । अबिरल किंकिणि कंकाण बाजे ॥
 घाम बिन्दु मुख सुन्दर जोती । कनक कमल जनि फड़ि गेल मोती ॥
 कहिअ न पारिअ पऊ मुख भासा । समुख निहारि दुह मन हासा ॥
 भनहिँ बिद्यापति रसमय बानी । नागरि रस पिअ अभिमत जानी ॥

३४ ।

सखी नायिका प्रत्युत्तर ।

आज देखिए सखि बड़ि अनुमनि सनि
 बदन मलिन मुख तोरा ।
 मंद बचन तोहि के न कहल अकि
 से न कहिए किछु मेरा ॥
 आजुक रैन सखि कठिन बितलि अकि
 कान्ह रभस कर मंदा ।
 गुन अबगुन पऊ एको न बुझलन्हि
 राज गरासल चंदा ॥
 अधर सुखाएल केस ओभराएल
 घाम तिलक बहि गेला ।
 बारि बिलासनि केलि न जानथि
 भाल अरुण उगि गेला ॥
 भनहिँ बिद्यापति सुनु बर जौमति
 ताहि कहय किअ बाधे ।
 जे किछु पऊ देल आँचर भाँपि लेलि
 सखि सभ कर उपहासे ॥

३५ ।

नायक सँ नायिका बचन ।.

हे हरि हे हरि सुनिए अबन भरि
 अब न बिलासक बेरा ।
 गगन नकत छल सेहो अबेकत भेल
 कोकिल करइकि फेरा ॥
 चकवा मोर सोर कय चुप भेल
 ओठ मलिन भेल चंदा । .
 नगरक धेनु डगर कँ संचर
 कुमुदिनि बसु मकरंदा ॥
 मुखकेर पान सेहो रे मलिन भेल
 अबसर भल नहिँ मंदा ॥
 बिद्यापति भन इहो न निक थिक
 जग भरि करइकि निंदा ॥

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अभिसार ।

गगन मगन होअ तारा । तँइओ न काऊ तजय अभिसारा ॥
 अपना सरबस लार्थे । आनक बेलि नुड़िअ दुऊ हार्थे ॥
 टूटल गृम मोति हारा । बेकत भेल अकि नख दत धारा ॥
 नहिँ नहिँ नहिँ पय भाखे । तइओ कोटि जतन कर लाखे ॥
 भनहिँ बिद्यापति बानी । एहि तीनू मँह दूति सयानी ॥

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राधा कृष्ण बिलास बर्णन ।

सुरत समापि सुतल बर नागर
 घाणि पयोधर आपी ।
 कनक शंभु जनि पूजि पुजावे
 धयल सरोरुह भाँपी ॥
 सखिँ हे माधव केलि बिलासे ।

मालति रमि अलि नाइ अगोरथि
 पुन रति रंगक आसे ॥
 बदन मिलाय धयल मुख मंडल
 कमल बिमल जनि चंदा ।
 भमर चकोर दुअओ अलसाएल
 पीवि अमिअ मकरंदा ॥
 भनहिँ बिद्यापति सुनह मधुर पति
 राधा चरित अपारे ।
 राजा शिवसिँह रूप नारायण
 प्राणबती कंठहारे ॥

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सखी सँ नायिका बचन ।

दृढ़ परिरंभनि पिड़लि मदान्हे । उबरि ऐलजँ सखि पुरबक पुन्ये ॥
 टुटि किरिआएल मोतिक हारे । बसन लोटाएल सुरंग पनारे ॥
 सुंदर कुच जुग नख कृत भरी । जनि गज कुंभ बिदारल हरी ॥
 अधर दसन देखि जी मोर काँपे । चौद मंडल जनु राजक भँपे ॥
 समुद्र ऐसनि निसि न पाविअ ओरे । कखन उगत मोर हित भय सूरै ॥
 अब न जाएब सखि पुनि पऊ ठामेँ । जौँ जिव मारि नड़ावत कामेँ ।
 भनहिँ बिद्यापति तेजु भय लाजे । आगि जारि पुनि आगिक काजे ॥

॥ ६ ॥ अथ लाथ ॥

३९ ।

सखी सँ नायिका बचन ।

सखि हे किलय बुभाएब कते ।
 जनिका जन्म हे इत न्हम गेलजँ
 ऐलजँ तनिकर अते ॥
 जाहि लय गेलजँ से चल आएल
 तेँ तर रहलि कपार्दे ।

से पुनि गेल ताहि हम आनलि
 तैं हम परम अन्याई ॥
 जैतहिँ नाल कमल हम तोरलि
 करय चाह अवशेखे ।
 कोह कोहाएल मधुकर धायल
 तैंहि अधर कर दँशे ॥
 बोलि भरल कुंभ तैं उर गासलि
 ससरि खसल केश पाशे ।
 सखि दस आगुपाकु भय चलबिहि
 तैं उर्य खास न बाके ॥
 भनहिँ बिद्यापति सुनु बर जौमति
 ई सभ राखु मन गोई ।
 दिन २ ननदि सँ प्रीति बढ़ायब
 बोलि बेकत जनु होई ॥

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ननदि सँ नायिका बचन ।

ननदी सरूप निरूपह दोसे ।
 बिनु बिचार व्यभिचार बुझैबह
 सासु करयबह रोसे ॥
 कौतुक कमल नाल हम तोड़लि
 करय चाहलि अबतँसे ।
 रोष कोष सँ मधुकर धाओल
 तैंहि अधर कर दँसे ॥
 सरोबर घाट बाट कंटक तर
 हेरि नहिँ सकलजँ आगू ।
 साँकर बाट उबटि हम चललजँ
 तैं कुच कंटक लागू ॥
 गरुड कुंभ सिर धिर नहिँ थाकय
 तैं ओ धसल केश पासे ।
 सखि जन सँ हम पाकू पड़लजँ
 तैं भेल दीर्घ निशासे ॥

पथ अपराध पिशुन परचारल
 तथिऊँ उतर हम देला ।
 अमरख ताहि धैरज नहिँ रहलै
 तँ गद गद सुर भेला ॥
 भनहिँ बिद्यापति सुनु बर जउबति
 ई सभ राखह गोई ।
 नंदी सुँ रस रीति बचाओब
 गुप्त बेकत नहिँ होई ॥

॥ ६ ॥ अथ मान ॥

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नायिकाक प्रार्थना नायक सँ ।

माधव बचन करिये प्रतिपाले ।
 बड़ जन जानि शरण अबलंबलि
 सागर होयत सताले ॥
 भुवन भमिये भमि तुअ जस पाओलि
 चौदिशि तोहर बड़ाई ।
 चित अनुमानि बूझि गुन गौरव
 महिमा कहलो न जाई ॥
 आगा सभ केओ शील निबेदय
 कल जानिये परिणामे ।
 बड़ाक बचन कबऊ नहिँ बिचलय
 निशिपति हरिन उपामे ॥
 भनहिँ बिद्यापति सुनु बर जउबति
 रह गुन कोउ न आने ।
 राय शिवसिंह रूप नारायण
 लखिमा देइ प्रति भाने ॥

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बड़त्व बर्णन ।

बड़ जन जकर पिरीति रे । कोपऊँ न तजय रीति रे ॥
 काग कोइल एक जाति रे । भेम भमर एक भाँति रे ॥
 हेम हरदि कत बोच रे । गुनहि बुझिये उंच नीच रे ।
 मनि कादब लपटाए रे । तैँ कि तनिक गुन जाए रे ॥
 बिद्यापति अबधान रे । सुपुख न कर निदान रे ॥

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सखी सँ नायिका बचन ।

चानन भरम सेबलि हम सजनी
 पुरत सकल मन काम ।
 कंतक दरस परस भेल सजनी
 सीमर भेल परिनाम ॥
 एकहिँ नगर बसु माधव सजनी
 पर भाबिनि बस भेल ।
 हम धनि एहन कलाबति सजनी
 गुण गौरव दुरि गेल ॥
 अभिनव एक कमल फुल सजनी
 दौना नीमक डार ।
 सेहो फुल ओतही सुखाएल सजनी
 रसमय फुलल नेवार ॥
 बिधि बस आज आएल कथि सजनी
 एत दिन ओतहिँ गमाय ।
 कोन परि करब समागम सजनी
 मोर मन नहिँ पतिआय ॥
 भनहिँ बिद्यापति गाओल सजनी
 उचित आओत गुण साह ।
 ऊठि बधाव कर मन भरि सजनी
 आज आओत घर नाह ॥

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नायक सँ नायिका बचन ।

लोचन अरुण बुभलि बड़ भेद । रैन उजागरि गरुड निवेद ॥
 ततहिँ जाह्न हरि न करह लाथ । रैन गमौलह जनिक्कँ साथ ॥
 कुच कुंकुम माखल ह्विख तोर । जनि अनुराग रागि कर गोर ॥
 आनक भूषण लागल अंग । उकुति बेकत होख आनक संग ॥
 भनहिँ बिद्यापति बजबज्ज बाध । बड़ाक अनय मौन पय साथ ॥

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नायिका सँ दूति बचन ।

कमल भ्रमर जग अकृए अनेक । सभ तँह सँ बड़ जाहि बिबेक ॥
 मानिनि तोरित करिख अभिसार । अबसर थोड़ज्ज बहूत उपकार ॥
 मधु नहिँ देलह रहल कि खागि । से सम्पति जे परहित लागि ॥
 अति अतिशय ओलना तुअ देल । जाब जीब अनुतापक भेल ॥
 तोहँ नहिँ मन्दर तुअ काज । भलो मन्द होख मन्द समाज ॥
 भनहिँ बिद्यापति दुति कह गोए । निज क्षति बिनु परहित नहिँ होए ॥

॥ ७ ॥ अथ विरह ॥

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नायिकाक प्रति सखिक प्रबोधन ।

धन जौवन रस रंगे । दिन दश देखिख तुलित तरंगे ॥
 सुघटित बिह बिघटावे । बाँक बिधाता की न करावे ॥
 ईओ भल नहिँ रोती । हठेँ न करिख दुरि पुरुष पिरीती ॥
 सच कित हेर्य आसा । सुमरि समागम सुपज्जक पासा ॥
 नयन तेज्य जल धारा । न चेतय चीर न पहिरय हारा ॥
 लख जोजन बस चन्दा । तैओओ कुमुदिनि करय अनन्दा ॥
 जकरा जासँ रोती । दुरज्जक दुर गेलें दो गुन पिरीती ॥
 बिद्यापति कबि गाहे । बोलल बोल सुपज्ज निरबाहे ॥

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कोन बन बसथि महेस । केओ नहिँ कहथि उदेस ॥
 तपोवन बसथि महेस । भैरव करथि कलिस ॥
 कान कुंडल हाथ गोल । ताहि बन पिआ मिठि बोल ॥
 जाहि बन सिकियो न डोल । ताहि बन पिआ हसि बोल ॥
 एकहिँ बचन बिच भेल । पऊ उठि परदेस गेल ॥
 भनहिँ बिद्यापति गाव । राधा कृष्ण बनाव ॥

४८।

नायिका छत स्वदुख बर्णन ।

एक दिन कलि नव रीति रे । जल मिन जेहन प्रीति रे ॥
 एकहिँ बचन भेल बीच रे । हसि पऊ उतरो न देल रे ॥
 एकहिँ पलंग पर कान्हे रे । मोर लेख दुर देश भान रे ॥
 जाहि बन केओ न डोल रे । ताहि बन पिआ हसि बोल रे ॥
 धरब जोगिनिआक भेस रे । करब में पऊक उदेस रे ॥
 भनहिँ बिद्यापति भान रे । सुपुख न करे निदान रे ॥

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परकीया नायिका सँ नायक बचन ।

पुर्वक प्रेम ऐलजुँ तुअ हेरि । हमरा अवैत बैसलि मुख फेरि ॥
 पहिल बचन उतरो नहिँ देलि । नैन कटाक्ष सँ जिब हरि लेलि ॥
 तुअ शशिमुखि धनि न करिअ मान । हमजुँ भ्रमर अति बिकल परान ॥
 आस देइ फेरि न करिये निरासे । होऊ प्रसन हे पुरह मोर आसे ॥
 भनहिँ बिद्यापति सुनु परमाने । दुऊ मन उपजल बिरहक बाने ॥

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नायिका सँ नायक बचन ॥

मानिनि आब उचित नहिँ मान ।
 एखनुक रंग एहन सन लगइकि
 जागल पय पचोबान ॥
 जूड़ि रहनि चकमक कर चानन
 एहन समय नहिँ आन ।

यहि अबसर पऊ मिलन जेहन सुख
 जकरहिँ होय से जान ॥
 रभसि र अलि बिलसि र करि
 जेकर अधर मधु पान ।
 अपन र पऊ सबऊ जेमाओलि
 भूखल तुअ जजमान ॥
 त्रिबलि तरंग सितासित संगम
 ऊरज शंभु निरमान ।
 आरति पति परतिग्रह मगइच्छि
 करु धनि सरबस दान ॥
 दीप दिपक देखि धिर न रहय मन
 टढ़ करु अपन गेआन ।
 संचित मदन बेदन अति दारुन
 विद्यापति कबि भान ॥

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नायिका बिलाप ।

माधव ई नहिँ उचित बिचारे ।
 जनिक एहन धनि काम कला सनि
 से किअ करु व्यभचारे ॥
 प्राण ऊँ ताहि अधिक कय मानब
 हृदयक हार समाने ।
 कोन परियुक्ति आन कै ताकब
 की थिक ऊनक गेआने ॥
 आपिन पुरुख कै केओ नहिँ निक कह
 जग भरि कर उपहासे ।
 निज धन अकैति नै उपभोगब
 केवल परहिक आसे ॥
 मनहिँ विद्यापति सुनु मधुरापति
 ई थिक अनुचित काजे ।
 माँगि लाएब बित से यदि होय नित
 अपन करब कोन काजे ॥

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हरि सँ नायिका बचन ।

आजु परल मोहि कोन अपराधे । किअ न हेरिये हरि लोचन आधे ॥
आन दिन गहि गृम लाविअ गेहा । बज्ज बिधि बचन बुभाएब नेहा ॥
मन दै रूसि रहल पज्ज सोई । पुरखक हृदय एहन नहिँ होई ॥
भनहिँ बिद्यापति सुनु परमान । बाढ़ल प्रेम उसरि गेल मान ॥

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सखी सँ नायिका बचन ।

माधव कि कहब तिहरो ज्ञाने ।
सुपज्ज कहलि जब रोस कयल तब
कर मूनल दुज्ज काने ॥
आयल गमनक बेरि न नीन टर
तैं किक्कु पुक्किओ न भेला ।
एहन करमहिन हम सनि के धनि
कर सँ परसमनि गेला ॥
जौँ हम जनितज्ज एहन निठुर पज्ज
कुच कांचन गिरि साधी ।
कौसल करतल बाज्ज लता लय
टढ़ कय रखितज्ज बाँधी ॥
इ सुमिरिये जब जँ न मरिये तब
बुझि पड़ हृदय पखाने ।
हेमगिरि कुमरि चरन हृदय धर
कबि बिद्यापति भाने ॥

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सखी सँ नायिका बचन ।

कि कहव आहे सखि निअ अगेआने । सगरो रहनि गमओलि माने ॥
जखन हमर मन परसन भेला । दारुण अरुण तखन उगि गेला ॥

गुरु जन जागल कि करब केली । तनु भापइत हम आकुल भेलो ॥
 अधिक चतुरपन भेलऊँ अज्ञानी । लाभक लोभ मुरऊ भेल हानी ॥
 भनहिँ बिद्यापति निअ मति दोसे । अबसर काल उचित नहिँ रोसे ॥

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नायिका छत खदुख वर्णन ।

माधव तोँ हे जनि जाह बिदेसे ।
 हमरो रंग रभस लय जैबह
 लैबह कोन सनेसे ॥
 बनहिँ गमन करु होएति दोसर मति
 बिसरि जाएब पति मेरा ।
 हिरा मनि मानिक एको नहिँ माँगब
 फेरि माँगब पऊ तोरा ॥
 जखन गमन करु नयन नीर भरु
 देखिओ न भेल पऊ तोरा ।
 एकहि नगर बसि पऊ भेल परबस
 कैसे पुरत मन मेरा ॥
 पऊ संग कामिनि बऊत सोहागिनि
 चंद्र निकट जैसे तारा ।
 भनहिँ बिद्यापति सुनु बर जौमति
 अपन हृदय धरु सारा ॥

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नायिका बिरह ।

मोहि तेजि पिआ मोर गेलाह बिदेस । कौनि पर खेपब बारि बरम ॥
 सेज भेल परिमेल फूल भेल बास । कतय भमर मोर परल उपास ॥
 सुमरि र चित नहीँ रहै थोर । मदन दहन तन दगध शरीर ॥
 भनहिँ बिद्यापति कवि जय राम । की करत नाह दैब भेल बाम ॥

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नायिका बिरह ।

सुंदरि बिरह सयन घर गेल । किए बिधाता लिखि मोहि देल ॥
 उठलि चिहाय बैसलि सिर नाय । चऊ दिसि हेरि २ रहलि लजाय ॥
 नेऊक बंधु सेहो कुटि गेल । दुऊ कर पऊक खेलाओन भेल ॥
 भनहिँ बिद्यापति अपरुष नेह । जेहन बिरह हं तेहन सिनेह ॥

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नायिका बिरह ।

माधव हमर रटल दुर देस । केओ न कहे सखि कुशल सनेस ॥
 जुग २ जिवथु बसथु लख कोस । हमर अभाग ऊनक कोन दोस ॥
 हमर करम भेल बिह बिपरीत । तेजलन्दि माधव पुरबिल प्रीत ॥
 हृदयक बेदन बान समान । आनक दुख आन नहिँ जान ॥
 भनहिँ बिद्यापति कवि जय राम । कि करत नाह दैब भेल बाम ॥

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नायक सँ बिरहबती नायिका बचन ।

माधव २ होऊ समधान । तुअ बिनु भुवन करब रितु पान ॥
 प्रथम पचीस अठाइस भेल । ता सम बदन हेम हरि लेल ॥
 पचीस अठारह बीस तनु जार । किति सुत तेसर से जिव मार ॥
 सुमरिअ माधव ओ दिन सिनेह । जे दिन सिँह गेल मीनक गेह ॥
 भनहिँ बिद्यापति अक्खर लेख । बुध जन होए से कहे बिशेख ॥

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सखी कृत नायिका बिरह वर्णन ।

कुसुमित कामन कुंज बसी । नैनक काजर घोर मसी ॥
 नख सँ लिखलि नलनि दल पात । लीखि पठाअरेलि आगूर खात ॥
 प्रथमहिँ लिखलन्दि पहिल बसंत ॥ दोसरहिँ लिखलन्दि तेसराक अंत ॥
 लिखि नहिँ अकलिहिँ अनुज बसंत । पहिलहिँ पद अकि जीबक अंत ॥
 भनहिँ बिद्यापति अक्खर लेख । बुध जन होए से कहथि बिशेख ॥

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. नायिका बिरह ।

मन परबस भेल परदेस नाह । देखि निशाकर तन उठ धाह ॥
मदन बेदन दे मानस अन्त । काहि कहब दुख परदेस कन्त ॥
सुमरि सनेह गेह नहिँ आव । दारुन दादुर कोकिल राव ॥
ससरि २ खसु निबिबन आज । बड़ मनोरथ घर पऊ न समाज ॥
भनहिँ बिद्यापति सुनु परमान । बुभु नृप राघव नव पचोबान ॥

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नायिका बिरह ।

प्रथम एकादस दै पऊ गेल । सेहो रे बितित मोर कत दिन भेल ॥
रति अबतार बयस मोर भेल । तैओ नहिँ पऊ मोर दरसन देल ॥
अब न धरम सखि बाँचत मोर । दिन २ मदन दुगुन सर जोर ॥
चान सुरुज मोहि सहिओ न होए । चानन लाग बिखम सर सोए ॥
भनहिँ बिद्यापति गुनबति नारि । धैरज धैरज मिलत मुरारि ॥

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नायिका बिरह ।

माधव बूभलि तुअ गुन आजै ।
पच दुन दस गुन दसगुन सै गुन
सेहो देल कोन काजै ॥
चालिस काटि चारि चौठाई
से हम से पऊ मोरा ।
कपटो कन्हेआ केलि नहिँ जानथि
कैलन्ति जनमक ओरा ॥
साठि काटि दह बंद बेबरजित
से कत कर उपहासे ।
पऊक बिषाद सहे नहिँ पावो
दुइ बून करब गरासे ॥

नवो बुना दय नवो बाम कर
 से उर हमर प्राने ।
 से हरखित मुँह हेरि न होय .
 कारन के नहिँ जाने ॥
 भनहिँ बिद्यापति सुनु बर जौमति
 ताहि करथि केअ बाधा ।
 अपन जीब दय पर केँ बुझाविअ
 कमल नाल दुइ आधा ॥

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ऊधव सँ गोपी बचन ।

चानन भेल बिखम सर रे
 भूखन भेल भारी ।
 सपनजँ हरि नहिँ आएल रे
 गोकुल गिरधारी ॥
 एकसर ठाढ़ि कदम तर रे
 पथ हेरथि मुरारी ।
 हरि बिनु देह दगध भेल रे
 भामरु भेल सारी ॥
 जाऊ जाऊ तौँहँ ऊधव हे
 तौँ हे मधुपुर जाहे ।
 चंद्र बदन नहिँ जोउति रे
 बध लागत काहे ॥
 भनहिँ बिद्यापति तन मन दे
 सुनु गुनमति नारि ।
 आजु आब्योत हरि गोकुल रे
 . . पथ चल भटभारि ॥

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सखी सँ नायिका बचन ।

गगन गरजि घन घोर (हे सखि) कखन आओत पऊ मोर ॥
उगलन्हि पाँचोबान (हे सखि) अब न बचत मोर प्रान ॥
करब कओन परकार (हे सखि) जौबन भेल जिव काल ॥
भनहिँ बिद्यापति भान (हे सखि) पुरुष करहि परमान ॥

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नायिका बिरह ।

माधव मास तीथि कल माधव
अबध करिए पऊ गेलाह ।
कुच जुग सेंभु परसि हसि कहलन्हि
तेँ प्रतीति मोहि भेलाह ॥
अबधि ओर भेल समय बेआपित
जीवन बहि गेल आसे ।
तखनुक बिरह जुबति नहिँ जीउति
कि करत माधव मासे ॥
कन १ कय काँ दिबस गमाओलि
दिबस २ कय मासे ।
मास २ कय बरख गमाओलि
आब जिवन कोन आसे ॥
आम मजर धरु मन मोर गह्वर
कोकिल सबद भेल मंदा ।
एहन बएस तेजि पऊ परदेस गेल
कुसुम पिउल मकरंदा ॥
कुमकुम चानन आगि लगाओल
ओओ कहि सीतल चंदा ।
पऊ परदेस अनेक काँ राखथि
बिपति चिन्हिए भल मंदा ॥

भनहिँ बिद्यापति सुनु बर जौमति
हरिक चरण कर सेवा ।
परल अनाइत तैं कथि अंतय
बालमु दोस न देबा ॥

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नायिका बिरह ।

लिखब उनैस सताइसक संग । से पुनि लिखब पचीसक संग ॥
जनिकाँ सोपि गेला मोर आहि । से पुनि गेलाह देखब नहिँ ताहि ॥
बड़ अनुचित आनक परबेस । से पुनि ऐलाह तकर सनेस ॥
माधब जनि दीअह मोर दोस । कत दिन राखब जनक भरोस ॥
भनहिँ बिद्यापति आखर लेख । बुध जन हो से कहे बिसेख ॥

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सखी सँ नायिका बचन ।

मोहन मधुपुर बास (हे सखि) हमजँ जाएब तनि पास ॥
रखलन्हि कुबजाक नेह (हे सखि) तेजलन्हि हमरो सनेह ॥
कत दिन ताकब बाट (हे सखि) रटला जमुनाक घाट ॥
ओतहि रहथु दृढ़ फेरि (हे सखि) दरसन देथु एक बेरि ॥
भनहिँ बिद्यापति रूप (हे सखि) मानुख जनम अनूप ॥

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सखी सँ नायिका बचन ।

आस लता लगाओलि सजनी
नैनक नीर पटाय ।
से फल अब तरुणात भेल सजनी
आँचर तर न समाय ॥
काँच साँच पड़ देखि गेल सजनी
तसु मन भेल कुछ भान ।
दिन २ फल तरुणात भेल सजनी
अऊ मन न कर गेआन ॥

सभ केर पऊ परदेस बसि सजनी
 आएल सुमिरि सिनेह ।
 हमर एहन पऊ निरदय सजनी
 नहिँ मन बाढ़य नेह ॥
 भनहिँ बिद्यापति गाओल सजनी
 उचित आओत गुण साह ।
 ऊटि बधाव करु मन भरि सजनी
 आज आओत घर नाह

• ७० ।

सखी सँ नायिका बचन ।

प्रथम बयस हम कि कहब सजनी
 पऊ तजि गेलाह बिदेस ।
 कत हम धैरज बाँधब सजनी
 तनि बिनु सहब कलेस ॥
 आओन अबधि बितित भेलि सजनी
 जलधर कपल दिनेस ।
 सिसिर बसंत उखम भेल सजनी
 पाओस लेल परबेस ॥
 चऊ दिस भिँगुर भन करु सजनी
 पिक सुंदर करु गान ।
 मनसिज मारु मरम सर सजनी
 कतेक सुनब हम कान ॥
 •• सेज कुसुम नहिँ भाबय सजनी
 बिख सम चानन चीर ।
 जैओ समीर सितल बऊ सजनी
 मन बच उड़ल सरीर ॥
 • भनहिँ बिद्यापति गाओल सजनी
 मन धनि करिअ ऊलास ।
 सूदिन हेरि पऊ आओत सजनी
 मन जनि करिअ उदास ॥

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नायिका बिरह ।

प्रथम समागम भेल रे । हठन रहनि बिति गेल रे ॥
 नब तनु नब अनुराग रे । बिनु परिचय रस माँगु रे ॥
 सिरि सम पऊ तजि गेल रे । जौबन उपगत भेल रे ॥
 अब न जिअब बिनु कंत रे । आब जीब भेल अंत रे ॥
 भनहिँ बिद्यापति भान रे । सुपुरुष गुनक निधान रे ॥

७२ ।

नायिका बिरह ।

कर तल लीन शोभए मुखचन्द । किसलय मिलु अभिनव अरबिन्द ॥
 अहनिशि गरय नयन जलधार । खंजन गिलि उगिलत मोतिधार ॥
 कि करति शशिमुखि कि बोलत आन । बिनु अपराध बिमुख भेल कान्ह ॥
 बिरह बिखिन तनु भेल हरास । कुसुम सुखाए रहल अकि बास ॥
 भाखइति सँशय पड़ल परान । कबज न उपसम कर पचवान ॥
 भनहिँ बिद्यापति सुन बर नारि । धैरज धैरज मिलत मुरारि ॥ ५६ ॥

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नायिका बिरह ।

प्रथमहिँ उपजल नब अनुरागे । मन कर प्राण धरिअ तसु आगे ॥
 आब दिने २ भेल प्रेम पुराने । भुगतल कुसुम सुरभि कर आने ॥
 हरि सँ कहब सखि हमरी विनीती । बिसरि न हलबिरे परब पिरीती ॥
 रभस समय पिआ जत कहि गेला । अधरऊँ आध सेहओ दुरि गेला ॥
 भनहिँ बिद्यापति इहो रस जाने । राय शिव सिंह लखिमा बिरमाने ॥

७४ ।

नायक सँ दृति बचन ।

माधव कि कहब ताही । तुअ गुन लुबधि सुगुध भेलि राही ॥
 मलिन बसन तनु चीरे । करतल कमल नयन ठर नीरे ॥
 उर पर सामरि बेनी । कमल कोष जनि कारि लगेनी ॥
 केओ सखि ताकय निशासै । केओ नलनी दल करय बतासे ॥

केओ बोल आयल हरी । ससरि उठलि चिर नाम सुमरी ॥
बिद्यापति कबि गावे । बिरह बेदन, निच सखि समुभावे ॥

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सखी सँ नायिका बचन ।

कोन गुन पऊ परबश भेल सजनी
बुझलि तनिक भल मंद ।
मनमथ मन मथ तनि बिनु सजनी
देह दहय निशि चंद ॥
कह्यो पिशुन शत अबगुन सजनी
तनि सम मोहि नहिँ आन ।
कतेक जतन सँ मेटिअ सजनी
मेटय न रेख पखान ॥
जँ दुरजन कटु भाखय सजनी
मोर मन न होअ बिराम ।
अनुभव राज पराभव सजनी
हरिन न तेज हिम धाम ॥
जइअो तरणि जल शोखय सजनी
कमल न तेजय पाँक ।
जे जन रतल जाहि सँ सजनी
कि करत बिह भय बाँक ॥
बिद्यापति कबि गाओल सजनी
रस बुझय रसमंत ।
राजा शिबसिँह मन दय सजनी
मोदबती देई कंत ॥

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नायक सँ दृति बचन ।

माधव देखलि बिओगिनि बामे
अधर न हाँस बिलास सखी संग
अहोनिश जप तुअ नामे ॥

चानन सरद सुधाकर सम तसु
 बोले मधुर धुनि बानी ।
 कोमल कमल अरुण कुन्हिलाएल
 देखि मन ऐलजुँ जानी ॥
 हृदयक हार भार भेल सुभ धनि
 नैन न होए निरोधे ।
 सखि सभ आय खेलाओलि रंग करि
 तसु मन किकुओ न बोधे ॥
 रगड़ल चानन मृगमद कुमकुम
 सभ तेजलि तुअ लाई ।
 जनि जलहीन मीन जक फिरइकि
 अहोनि स रहइकि जागी ॥
 दृति उपदेस सुनि गुनि सुमिरल
 तइखन चललाह धाई ।
 मोदबती पति राघव सिंह गति
 कबि बिद्यापति गाई ॥

॥ ८ ॥ अथ विरहांत ॥

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राधा कृष्ण बिलाप ।

माधव जाए केबाड़ कोड़ाओल
 जाहि मंदिर बसु राधा ।
 चोर उघारि अधर मुख हेरल
 चान उगल कृषि आधा ॥
 चोर करपूर पान हम बासलि
 और साँठल पकमाने ।
 सगर रैन हम बैसि गमाओलि
 खंडित भेल मोर माने ॥

मेथुरा नगर अटकि हम रहलऊँ
 किछ न पठाओल दूती ।
 मानिक एक मानिक दस पथरल
 ओतहि रहल पऊ सूती ॥
 कमल नयन कमला पति चुंबित
 कुंभकरण सम दापे ।
 हरिक चरण धै गाबधि बिद्यापति
 राधा छणा बिलापे ॥

॥ ६ ॥ अथ गीत नाना प्रकार ॥

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गंगाक स्तुति ।

कत सुख सार पाओल तुअ तीरे । काड़इत निकट नयन बह नीरे ॥
 कर जोड़ि बिनमजो बिमल तरंगे । पुन दरशन होअ पुनमति गंगे ॥
 एक अपराध क्षेमब मोर जानी । पाए परसल मातु तुअ पानी ॥
 कि करब जप तप जाग धेअने । जनम कृतारथ एकहिँ समाने ॥
 भनहिँ बिद्यापति समदजो तोही । अनूकाल जनु बिसरह मोही ॥

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नायिका बचन पथिक सँ ।

पिआ मोर बालक हम तरणी ।
 कोन तप चुकलौँह भेलौँह जननी ॥
 पहिर लेलि सखि एक दछिनक चीर ।
 पिआ के देखैति मोर दगध शरीर ॥
 पिआ लेलि गोद कँ चललि बजार ।
 हटिआक लोग पुके के लागु तोहार ॥
 नहिँ मोर देखोर कि नहिँ छोड भाई ।
 पुरब लिखल छल खामी हमार ॥

बाट रे बटोहिआ कि तौहीँ मोर भाई ।
 हमरो समाद नैहर लेन जाइ ॥
 कहिऊन बबा किनय धेनु गाई ।
 दुधवा पिलाय कँ पोसत जमाई ॥
 नहिँ मोरा टका अक्कि नहिँ धेनु गाई ।
 कौने बिधि पोसब बालक जमाई ॥
 भनहिँ बिद्यापति सुनु बज नारी ।
 धैरज धय रऊ मिलत सुरारी ॥

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परकीया नायिका ओ नायक सँ प्रत्युत्तर ।

सुंदरि हे तौ सुबुधि सेआनि । मरी पिआस पिआबऊ पानि ॥
 के तौ थिकाह ककर कुल जानि । बिनु परिचय नहिँ देब पिढ़ि पानी ॥
 थिकऊँ पयुकजन राज कुमार । धनि के बिबोग भरमि संसार ॥
 आबह बैसह पिब लह पानि । जे तौ खोजबह से देब आनि ॥
 ससुर भैसुर मोर गेलाह बिदेस । खामिनाथ गेल कथि तनिक उदेस ॥
 सासु घर आन्हरि नैन नहिँ सूझ । बालक मोर बचन नहिँ बझ ॥
 भनहिँ बिद्यापति अपरूप नेह । जेहन बिरह हो तेहन सिनेह ॥

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भैना कृत शिव बर्णन ।

घर घर भरमि जनम नित
 तनिकाँ केहन बिबाह ।
 से अब करब गोरी बर
 ई होए कतय निबाह ॥
 कतय भवन कत आगन
 बाप कतय कत माए ।
 कतऊँ ठओर नहिँ ठेहर
 ककर एहन जमाए ॥
 कोम कयल एह असुजन
 केओ न हिनक परिवार ।

जे कयल छिनक निबन्धन
 धुक धिक से पजिआर ॥
 कुल परिवार एको नहिँ जनिका
 परिजन भूत बैताल ।
 देखि २ भूर होए तन
 के सहय हृदयक साल ॥
 बिद्यापति कह सुंदरि
 धरऊ मन अबगाह ।
 जे अक्कि जनिक बिबाही
 तनिकाँ सेह पै नाह ॥

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उमा सखी छत शिव बर्णन बिबाह समय ।
 आगे माई एहन उमत बर लैल
 हेमत गिरि देखि २ लगइक् रंग ।
 एहन उमत बर घोड़बो न चढइक्
 जेहि घोड़ रंग २ जंग ॥
 बाघक काल जे बसह पलानल
 साँपक भीरल तंग ।
 डिमिकि डिमिकि जे डमरू बजइन
 खटर २ कर अंग ॥
 भकर भकर जे भाँग भकोसथि
 कटर पटर कर गाल ।
 चानन सेँ अनुरागल धिकइन
 भसम चड़ाबथि अंग ॥
 भूत पिसाच अनेक दल साजल
 सिर सेँ बहि गेल गंग ।
 भनहिँ बिद्यापति सुनिये मनाइन
 थिकाह दिगंबर भंग ॥

TRANSLATION OF THE SONGS OF BIDYA'PATI JHA'KUR.*

CHAPTER I. .

YOUNG LOVE.

(1.)

1. O pretty one, (haste and) bathe thyself. Lo, love searched for me and smote me on the heart.

2. The limp garments cling to thy body, and thou becomest as one who arouseth the passions of saints.

3. The water falleth down in rivers through the locks of thy hair, and it seemeth to me dark as a moonless night.

4. Thy bosom is like two fair *chakwás*.† Cover them, O cover them with thy lotus hands.

5. And if thou dread entangling them in the snare of thy arms, (fear not, but) hold them fast. (Else assuredly) will they fly away to heaven.

6. Bidyápati saith, a good husband will never be a fool.

(2.)

1. In the midst of thorns the flowers are blooming. The bee is confounded, and cannot distinguish the odours.

2. Though the bee wander, and sport everywhere; without thee, O jasmine, he cannot get rest.

3. Its life dependeth on honey, and thou art full of honey. Keepest thou the honey stored up within thy heart through modesty?

4. Consider well in thine heart; If the bee die, who will be guilty of his death?

5. Bidyápati saith, as long as it sip the nectar of thy lower lip, so long will it live.

(3.)

1. Who doth not do his own work? Who doth not serve his own master?

2. Every one seeketh his own interest; he is a good man who carrieth out his task to the end.

3. O friend, his life is precious, who willingly rendereth assistance to others.

* The following translations are not always so literal as the preceding; as all difficulties have been explained in the vocabulary.

† *Anas casarca*.

4. If one who is injured take refuge with thee, do not disappoint him as long as anything remaineth to thee.

5. (If thou disappoint him), he may perhaps obtain his desire from another, but still regret will remain in thy soul.

6. Bidyápati saith, do not proclaim thine indigence. Only the great can comply with great requests.

(4.)

1. O friend, O friend, speak not of aught else. Now Krishṇ daily desireth thy virtues more and more.

2. For no apparent reason he is continually coming near thee, and thou perceivest it in thine heart, though thou conceal it through shame.

3. Even when he is going elsewhere, he casteth a glance at thee ; no one can turn aside a greedy eye.

4. He is full of devices, and so art thou ; like two flowers tied upon a single stalk.

5. Bidyápati the necklace of poets saith, with one arrow Love hath smitten two hearts.

(5.)

Rádhá addresses Krishṇ at a river crossing.

1. " Catch my hand, and cross me over, I will give thee, O Kanhaiyá, a matchless necklace.

2. " All my friends went off before me, and left me alone. I know not by what path they have gone.

3. " I will not go with thee, but along the deserted bank of the river."

4. Bidyápati saith, O damsel, pray to God.

CHAPTER II.

THE COMMENCEMENT OF RÁDHÁ'S LOVE FOR KRISHṆ.

(6.)

1. The charming season of Spring is come. The southern wind bloweth gently.

2. In a dream a form said to me, " Remove the cloth from before thy face."

3. Even though the creator tried his best, the moon could not be equal to thy face (in beauty).

4. Though he cutteth (the face of the moon) several times, and shapeth (it) anew, still it cannot equal (thy) face.

5. The lotus could not obtain the excellence of thine eyes ; who in the world doth not know it.

6. Driven to shame by (the beauty of) thy lotus eyes, he went and hid himself in the water.

7. Bidyápati saith, hear O pretty one, such women are like Lakshminí in beauty.

8. I say this in the presence of king Śīb Śīh, Rūp Nārāyaṇ, and Lakhimá, his queen.

(7.)

1. O Mádhab, appease the fair one.

2. What other damsel hath ever offered caresses such as she hath.

3 and 4. The clouds pour rain, and fill the earth with water, and the night is dark and fearful, still she hath remembered thy virtues, and hath come. There is no bound to what she will bear for thee.

5 and 6. She who trembleth at a picture of the king of serpents on a wall, hath come smiling to thee, sweet as she is, veiling her jewel face.

7. Thy beloved hath foresworn her husband's love, and come to thee in spite of all the censure of her relations.

8. The Lady is intoxicated with the sweet wine of thy love, and hence careth not for aught else.

9 and 10. Bidyápati, the wise poet and appreciator of the pleasures of love, hath sung this. When Desire and Love are together in a person's heart, what crime will he not commit.

(8.)

1. I saw the graceful form of the lotus-faced one. For awhile, how much love arose in her heart.

2. Her love is fresh and the shame thereof is great. Her affection is visible (on her face), still she trieth to conceal it.

3. Now she approacheth him, and now retreateth. She neither yieldeth to embraces with all her heart, nor doth she shew aversion.

4. Her eyes remain not steady, and when she is caught by her hand, she concealeth her face.

5. Bidyápati saith, I sing the pleasure of love ; the bride, by these actions, giveth others to understand her willingness.

(9.)

A Riddle describing Rádha's condition.

1. Add the third vowel* after the third one† to the vowel‡ which is

* क

† इ

‡ आ ; आ + क = आज which means "come."

to the left of the third vowel. The body of the damsel hath become like the third* after three.

2. The blooming damsel uttering only three letters† hath at length become angered ; for Mádhab is like the third day‡ after the third one.

3. She uttered the three letters† and stood up. The witness of that fact is, O Mádhab, the third after the third day.‡

4. Bidyápati saith, the affection shown in all these 'threes' is that of a damsel for her love.

(10.)

1. O Mádhab, the pretty one can live no longer.

2. The beautiful girl hath made over everything to those from whom she took them.

(3 and 4.) Overcome by the pangs of love, she hath returned her moon-like face to the moon, the play of her eyes to the fawn, the locks of her hair to the *chamara* §

(5 and 6). Her teeth to the seeds of the pomegranate, her speech to the cuckoo, and the form of her body to the lightning. I have learnt all this, and have come here.

7. She lieth upon the earth waking the whole night, and riseth uttering the name of Hari.

8. The damsel keepeth reciting thy love with all her heart, and only for this doth she live.

(9 and 10). Bidyápati saith, "Hear, O Mathurápati, do not longer delay, but make her drink the honey-like ambrosia of thy lower lip. Then only can she be restored to life."

(11.)

1. My Creator hath become pleased with me. Rám hath favoured me with a visit.

2. I saw his charming face, and the desires of my heart were fulfilled.

3. The five-arrowed God of Love awoke within my heart, and my wisdom could not remain in subjection.

4. Bidyápati singeth that a good husband will never drive his wife to extremities.

(12.)

1. Tell me, Sweetheart : why conceal it ? I see thee adorned in costly garments.

* पाँच, 'five,' = पंचवान *i. e.* Kandarap the god of love. . .

† माधव the name of her beloved.

‡ दृश्यति = जीव which means her life.

§ Borassus Flabelliformis.

2. Thou hast scented thy limbs with musk. Who is the happy one to whom thou art about to yield thyself?

3. Thou art continually rising, and gazing towards the west; seeking to learn how far the day has gone, and when the sun will set.

4. Thou hast tied the tell-tale anklet, high above thine ankle (to prevent its tinkling being heard). Thou hast girded up thy raiment dark as the dark night itself.

5. With a smile dost thou rise, distilling nectar from it. O, the dark night is pleasant.

6. Bidyapati singeth, hear, O good Lady, keep patience and Murári will meet thee.

•

(13.)

1. Fair one, conceal not thyself.

2. If any one is so happy as to obtain thy love as the fruit of his former virtuous acts, great will be the accomplishment of his love to-day.

3. Thou hast anointed thy forehead with musk and aloes, and cunningly arranged thy nut-brown garments.

4. Thou art watching the eyes of thine elders, and, gazing towards the west, art wishing that the night may come.

5. Without a wherefore thou comest and goest in the house; closing thy lotus eyes (in shame)

6. Thy body is quivering with excitement, smiles cover thy face without apparent reason; and full of delight, hast thou arisen from thy couch.

7. Bidyapati the poet saith, her excuses are not probable to any one in his senses.

8. 'Rájá Śīb Śīh, Rúp Náráyan understandeth the pleasures of every grade.'

CHAPTER III.

RÁDHÁ'S BEAUTY.

(14.)

1. O Mádhab, how shall I tell the beauty of the lovely one?

2. With great efforts the Creator hath adorned her, and I have seen her with mine own eyes.

3. Her feet are beautiful as a pair of lotuses, and her gait is stately as that of *Airávat*.*

* Indra's elephant.

4. (Her thighs are like) a golden plantain, over them he placed a slim lion's (waist), and over that a mount *Meru*.*

5. Over mount *Meru* he made two lotuses to bloom, and, though without a stalk, they overflow with loveliness.

6. Her diamond necklace is like the stream of the Gangá; and thus those lotuses are not dried up.

7. Her lips are red like the *Bimbá* fruit, and her teeth like pomegranate seeds. The sun and moon† rise near them. •

8. Ráhu‡ dwelleth afar, and doth not approach to devour them.

9. She hath eyes like a deer (*súraṅga*), and the voice of the *koil* (*súraṅga*), (and her brows are like) a bow (*súraṅga*).

10. And over the bow appear ten bees§ (*súraṅga*) who playfully sip the honey (of her brow).

11. Bidyápati saith, hear, pretty one, there is no other in this world so beautiful as she.

12. I say this in the presence of king Śīb Śīh, Rúp Nárāyaṇ, and Lakhimá, his queen.

(15)

1. O friend, I saw a wise, and clever, and blooming damsel on the way.

2. O friend, the Creator made her like unto a golden creeper, and brought her here.

3. O friend, her gait was stately as that of an elephant, and she appeared like a princess.

4. He who will obtain one such as her for his bride, will have obtained all the four blessings, (*viz.*, wealth, virtue, desire, and salvation).

5. O friend, she wore a blue dress, and loosened the braids of her hair.

6. Over the loosened hair, O friend, a bee sat with open wings imbibing nectar

7. O friend, her waist is like that of a lion, and her eye like the lotus. •

8. Bidyápati sang this, O friend, truly she hath gained every grace.

* Alluding to the stomach which has three wrinkles, and is therefore supposed to be rugged like a mountain.

† Her two eyes.

‡ The short hair of the forehead, personified as the demon of eclipse.

§ The short hair of the forehead.

(16.)

A Riddle describing Rádhá's beauty.

1. O Mádhab, I saw a fair one on the way.
2. Her gait is pleasing as that of the conveyance¹ of the father² of the friend³ of him⁴ who sits on Garuḍa
3. Like in beauty to the wife⁵ of the son⁶ of the sister⁷ of the husband⁸ of the fourth daughter⁹ of *Dakṣh*.
4. And on account of that more beautiful than the enemy¹⁰ of the husband¹¹ of the daughter¹² of the foe¹³ of the king¹⁴ of the Gods.
5. Her face is beautiful as that which comes fourth¹⁵ after the preceptor¹⁶ of the enemy¹⁷ of the sons¹⁸ of *Aditi*.
6. She hath arranged a necklace of the treasure of the children¹⁹ of the food²⁰ of the son²¹ of a pitcher.
7. The slimness of her waist is like that of the conveyance²² of the daughter²³ of the wife²⁴ of *Nand*.
8. Her breasts are round like the fruit²⁵ beloved by the lord²⁶ of the husband²⁷ of Kám Dhenu.
9. Bidyápati saith, hear, O fair ones, the tint of her form is wondrous.
10. By performing a penance like that of the father²⁸ of the wife²⁹ of the enemy³⁰ of Rában a man can attain to such as this.

(17.)

The Same.

1. O Mádhab, to-day I saw thy beloved.
- 2 & 3. " In her I see the resemblance of the son³¹ of the father³² of the wife³³ of the father³⁴ of the father³⁵ of the husband³⁶ of the daughter³⁷ of the son³⁸ of the king³⁹ of the earth.

¹ Airávat. ² Indra. ³ Arjun. ⁴ Krishṇ.

⁵ Rati. ⁶ Pradyumna, i. e. Kándeś. ⁷ Rukmiṇí, i. e. Lakshmi. ⁸ Som. ⁹ Rohiṇí.

¹⁰ Kándeś. ¹¹ Śiva. ¹² Párvatí. ¹³ Himálaya. ¹⁴ Indra.

¹⁵ Monday, i. e. the moon. ¹⁶ Śukra, i. e. Friday. ¹⁷ Daityas. ¹⁸ Gods.

¹⁹ Pearls. ²⁰ The sea. ²¹ Agastya.

²² A lion. ²³ Máya, i. e. Durgá. ²⁴ Yasodá.

²⁵ The bet fruit. ²⁶ Śiva. ²⁷ A bull.

²⁸ Janak. ²⁹ Śítá. ³⁰ Rám.

³¹ Moon. ³² Ocean. ³³ Lakshmi. ³⁴ Krishṇ. ³⁵ Pradyumna.

³⁶ Aniruddh. ³⁷ Ushá. ³⁸ Bájásur. ³⁹ Buli.

4 & 5. “The moon faced damsel hath adorned herself with the sixteen* (graces) and other (charms), and seeketh for thy fullest love. O Mádhab, thy beloved is of this nature.

6 & 7. This song is extremely complicated† in its meaning, and hence it is an object of study for the learned, and hard as a stone for the ignorant. Bidyápati saith, they are wise who can understand it correctly.

(18.)

The same.

1. “O Mádhab, I saw a fair damsel on the way.

2. “The spot of vermillion on her forehead was surrounded by a ring of silver stars, and her locks of hair were graceful as the *chámara*‡ and incomparable

3. “Her face shone like the son§ of ocean, and her teeth were like a line of pomegranate seeds.

4. “Her breasts were like two *bel* fruits born upon a golden creeper, which God had created of varied hue

5. “The sweet lady walked gracefully as the animal|| on which the enemy¶ of the son of the goat rideth.

6. “The pretty one adorned herself with the sixteen** graces, and went to her husband’s house.”

(7 & 8.) Kṛishṇ’s gait (with excitement became devious) as that of the daughter†† of the enemy‡‡ of the son§§ of the king|| of the stars, and he bull-like searched for and gazed upon the damsel. The poet Bidyápatí sang this.

* *i. e.* two, or half the number of Brahmá’s four faces, being added to the numbers of the quarters of the earth and the vedas.

† See Vocab. s. v. गोरख धन्धारौ.

‡ *Borassus flabelliformis.*

§ The moon. || The lion. ¶ The goddess Durgá, to whom he-goats are sacrificed.

** There are seven oceans and nine planets.

†† The River Jamuná. ‡‡ हंस, which means both a swan, and the sun. §§ A pearl.

|| The moon.

CHAPTER IV.

MEETINGS.

(19.)

1. The clouds have become a demon of eclipse, and swallowed up the sun. We can hardly find our way even in the day-time.

2. "If it were not for the rain we should have no opportunity for love. Now none of the people of the town are meeting abroad.

3. "Sweet one, haste and adorn thyself. To-day we can meet in the day-time.

4. "Put away all fear of thy elders and relations. A desire is never accomplished without courage."

5. In this world the one thing they yearn for is a meeting even for a moment: which is to them like a life-long love.

6. Bidyápati, the necklace of the neck of poets, saith, day-time caresses can never take place.

(20)

1. Though there were boats to cross the river, I came secretly on foot. How many thousands of serpents cling to my feet.

2. The night demons came along with me, and it was but a happy chance that none of them caught me by the hand.

3. I threw away my life to come hither, and yet I did not see my Mádhab.

4. He hath not studied the ways of love. He hath believed the words of slanderers.

5. The messenger, and the two consorts are all foolish. Action and idleness are much opposed to each other.

6. Bidyápati saith, hear O good woman, keep patience, and Murári will meet thee.

(21.)

1. As she was coming out of the arbour Gindhári stepped her.

2. "O Mádhab, thou dwellest in one city with me, commit not highway robbery.

3. "O Kanhaiá, let go the cloth that hideth my bosom. My new veil will be torn to pieces.

4. "Do not make me naked, the disgrace thereof will run throughout the world.

5. "My comrades have gone ahead. I am a woman and alone.

6. "The lightning is flashing and the night is dark.

7 & 8. Bidyápati saith, I sang this. Hear O sweet lady. Simple indeed thou art. There need be no fear in company with Hari.

(22)

1. I heard with mine ears that Kṛishṇ was in the forest, but something else happened to me.
2. While searching for (Kṛishṇ), the enemy of Śiva* seized me. What am I to say concerning his wisdom.
3. I wrote him seven† and five‡ in many varying terms.
4. But my lord agreed to five§, out of which he rubbed out two.||
5. I anointed my moon-like body with sandal, but it increased the excessive burning.
6. Tempted by my lower lip, (my hair like) a venomous serpent slipped down and wished to bite it.
7. Bidyápati saith, the minds of both are filled with joy; the bee coveting sweet honey, seeketh after amorous dalliance.
8. How could the tender damsel bear what was intolerable? Yet the night passed and gave her life.

CHAPTER V.

THE BRIDAL NIGHT.

(23)

1. "Full of curiosity, I went, O friend, to the bridal chamber surrounded by ten (bride's-maids).
2. "In the midst, I, in my beauty, shone, (and thought), O my friend, that Murári himself would meet me in the house.
3. I adorned myself, O friend, with jewels and the sixteen (arts of love), and wore a dress of perfect colour.
4. "Looking at me the minds of all were filled with love, even, O friend, the souls of saints became disturbed.
5. "O friend, I covered¶ my body with blue garments, I had a *sári* for covering my head like a veil.
6. "When I first approached my husband, O friend, he closely clasped me in his arms.
7. "All the bride's-maids accompanied me to his house, and then returned without me.
8. "My husband caught hold of my hand, drew me near to him, and undressed me.

* The God of love.

† बिख खाय मरब, "I will take poison and die," see Vocab.

‡ नहिँ आएब, "will you not come," see Vocab.

§ नहिँ आएब, "I will not come."

|| नहिँ, "not."

¶ Lit. surrounded.

9. "Standing before me, the bridegroom spake in accents of desire.

10. "In the season of new pleasure, O friend, the minds of us both were filled with joy."

11. Bidyapati sang it, O friend, this is the way of tasting new pleasure.

12. The age of both, and their minds are the same, and the hearts of both are suited to each other.

(24.)

1. Happy are the consorts, now that their childhood has fled. The wantonness of their feet hath taken refuge in their eyes.

2. The eyes of both are become love's messengers. The fear, and the bashfulness of the damsel add a new ornament to her beauty.

3. He continually layeth his hand upon the cloth which hideth her bosom, and at the action, and in the presence of her bride's-maids, she hangeth her head in shame.

4. "Hear, hear, O Krishna, I have determined how I shall fight my fight. Do thou, my love, be careful of thyself.

5. "My eye-brows shall be my bow, strung with a line of collyrium; and the well feathered darts which will strike thee, will be the (glances of) my eyes."

6. Bidyapati the poet singeth a song of love, and Rájá Sīb Sīh understandeth it.

(25.)

1. Haste, haste, O lady, as if the day were propitious. Make no delay, for fear thine object be not accomplished.

2. The damsel was all distracted with fear, and her husband was tender. How could her friend comfort her and promise (a speedy) termination (to her woe).

3. Her friend comforted her, and seated her upon the couch; and her glad love arose, and took her in his arms.

4. "Nay, nay" she said, and her eyes flowed with tears; and she lay down to sleep at the further side of the couch.

5. Bidyapati saith, O Prince, there is no modesty so great as that of a down-cast eye.

(26.)

1. The beautiful one went to the house of her husband. All her friends caught hold of her hands, and surrounded her.

2. As she entered the house she felt the fear of love, even as the moon trembles in fear of Ráhu.

3. She had hardly entered the room before her necklace was broken, and her ornaments and clothing became disordered.

4. The collyrium of her eyes was washed away by her tears, and she wondered as the vermillion over her brow was rubbed off.

5. Bidyápati saith, I sang this. She gained pleasure through enduring pain.

(27.)

1. The damsel went for the first time to her love, and there was great shame and fear in her heart.

2. The damsel stood motionless ; like a golden statue she uttereth no sound with her mouth.

3. The husband caught hold of her two hands, and made her sit by his side. The damsel was displeased, and bore a melancholy face.

4. The bee uncovered her lotus face, and looked, but she covered it again ; and then he took the lotus-faced one into his lap.

5. Bidyápati saith, sweet one, pay attention ; for the monarch understandeth the delights of love.

(28.)

1. "O friend, take me not (to the bridal chamber). I am a child, and my husband is full of passion."

2. "She encouraged me with consoling words, and took me with her, and made me sit on my husband's bed.

3. "All my friends left the house one by one, and my husband fastened the door tightly.

4. "Then my glad husband became as it were aroused from sleep, and I caught hold of my clothes fearing that my life would be put to an end.

5. "I continued saying 'no,' 'no,' and tears flowed from my eyes ; but the bee commenced to struggle with the young lotus."

6. As the water on the lotus-leaf is trembling, so is the body of the damsel.

7. Bidyápati saith, hear, O great poet. If thou light fire, thou must put it to its use.

(29.)

1. "O Mádhav, the pretty one is like a *siris** flower.

2. "The clever bee tempted by (her sweetness) seizeth his opportunity ; and diving into, drinketh the new honey.

3. "The damsel is in her first youth, and the first meeting with (her husband) taketh place in the first watch of the night.

* *Acacia sirisa*.

4. "If the anxious husband is now so jealous (of her delay), what will he do when she admitteth him to enjoyment."

5. Hari caused her to sleep on his lap, and took off her clothes from every part of her body.

6. He pressed the lotus-like pretty one as in anger, and laid her on the earth.

7. She put one (hand) on her lower lip, and the other on her kirtle ; but two (hands) cannot be three.

8. How can she, therefore, conceal her breasts, on each of which arose five (finger marks like) moons.

9. Her speech was broken, her shrinking eyes were filled with tears.

10. Cupid caught a fish, (*i. e.* her eye swimming in tears) with his hook, and its body, (*i. e.* the eye) struggled (*i. e.* rolled about) in all directions.

11. Bidyápati saith, the minds of both are filled with joy ; the bee, coveting sweet honey, seeketh after amorous dalliance.

12. How could the tender damsel endure what was intolerable, yet the night passed and gave her life.

(30)

1. She first showed anger, and then entreated, and finally agreed, and was persuaded by her friend to go to her husband's chamber.

2. The damsel slept with her face turned from her husband, nor did she smile upon him. No one can rally a defeated army.

3. The bridegroom is full of passion, and the bride is young. If thou wert to spend millions of gold, thou couldst not procure a union of these two.

4. Under the cover of her garments she concealed her face, as the moon is hidden under the cloud.

5. Though her elders and relations bid her not deny her beloved one ; she doth not dare to do so, for her treasury of love is still closed with a seal.

6. Bidyápati saith, Ráy Sīb Sīh, and Lakhimá know this way of love.

(31.)

1. "When Hari snatched away my bodice, how I struggled with my limbs against him."

2. The story of that moment is untellable ; the sweet-faced damsel became silent through shame.

3. The light could not be put out as it was too far off from her hand. But still she did not die of shame, for maidens cling to life.

4. Who can bear such warm embraces. He strained the ribs over her tender heart.

5. Bidyapati the poet saith, no friend of hers was there to tell her that morning would come.

(32.)

1. "I tried to cover the orbs of my bosom with my hands, but thou canst not cover a mountain of gold with a lotus.

2. "With pleasure I gazed upon my face, and, delighted, my body assumed various forms of beauty.

3. "Hari then took away my veil, and the sweet lace of my bodice slipped down.

4. "Last night, O friend, I dreamt a dream, but my modesty forbideth my relating it.

5. "My eyes were filled with the tears of delight, and (watered by them) my seedling love hath put forth leaves."

6. Bidyapati singeth of love, and Rájá Sīb Sīh understandeth the pleasures of it.

(33.)

1. "How am I to tell, O friend, of his wantonness. My husband desired unlawful pleasure.

2. "He pretended that my twin breasts were two delicate mountains; and he laid his hands upon them, lest they should fall upon his heart (and crush it).

3. "I was intoxicated with love, and my modesty deserted me; (nor cared I that) my girdle of bells, and my anklets, kept continually tinkling.

4. "Beads of perspiration added an enhanced brilliancy to my face; like pearl-fruit forming on a golden lotus.

5. "I cannot tell the words that issued from my husband's lips. We gazed in each other's faces, and both our hearts laughed."

6. Bidyapati singeth sweet words. "Thou knowest, O damsel, that nectar which is chosen; drink it."

(34.)

1. "To-day, my friend, I see thee very melancholy, and that thy face is woe begone.

2. "Hath any one used reproachful words to thee? Thou dost not tell me any thing."

3. "Last night I passed in suffering. Káñh wickedly sported with me.

4. "He did not consider my good or bad qualities; but dimmed, like Ráhu, the circle of the moon.

5. "My lower lip he made dry, my hair he put in disorder, and perspiration washed away the mark over my forehead."*

6. The young damsel knew not how to enjoy dalliance (in moderation), and allowed the vermilion on her forehead to become besmeared.

7. Bidyápati saith, hear, O pretty woman, why should I not tell such things?

8. The present her husband gave her, she concealed in her garment, in the fear of being detected and ridiculed by her comrades.

(35.)

1. "O Hari, Hari, hear me patiently. Now is not the hour of dalliance.

2. "The stars which glittered in the sky, are no more to be seen; and the cuckoo uttereth his voice at her appointed time.

3. "The partridge and the peacock have already finished their songs, and are silent. The lip of the moon is growing dim.

4. "The village cows are wandering forth to graze upon the road. The bees are settling on the water-lilies.

5. "My lips stained red with betel have lost their brilliant colour. This is not the time for enjoyment."

6. Bidyápati saith, this is not a good action, the whole world will ridicule thee.

(36.)

1. The stars of the sky are set; still who careth to cease caresses.

2. What is another's, he pretendeth is his own; and lovingly presseth it between his hands.

3. Her necklace of pearls had been broken; and in the dim daylight the wounds of the love-conflict were visible.

4. She uttereth "Nay, nay, nay," but still he striveth to gain his object with ten million devices.

5. Bidyápati saith that amid the three (the lover, the damsel, and she who brought them together) the last is the cleverest of all.

(37.)

1. The fair bridegroom hath finished his caresses, and sleepeth with his hand upon her bosom.

2. It is as if he were worshipping a golden image of Sîb, and were covering the lotus which surmounted it with his hand.

* A तिलक can only be worn by a man. Hence the word here must mean the शृंगार or other mark used by women on their foreheads.

3. O friend, such is the dalliance of Mádhav.

4. Like a bee which hath enjoyed the jasmine, he bendeth his head, and watcheth in the hope of further pleasure.

5. He approached his face to hers, and placed it on it ; as it were the moon upon a spotless lotus.

6. Both the bee and the mountain partridge are weary, after drinking the nectar of ambrosia.

7 & 8. Bidyápati saith, hear, O king Śib Śih, Rúp Náráyan, and Práñbatí who is his necklace, the wondrous tale of Kṛishṇ and Rádhá.

(38.)

1. "In his warm embrace,*blind with intoxication he gave me pain. I have escaped (from a great danger), through the virtuous actions of my former life.

2 & 3. "My necklace of pearls was broken and scattered, and my garments,* fell to the ground. My two breasts were torn with his nails, as a lion tearth the forehead of an elephant.

4 & 5. "When I see the marks of biting on my lower lip, my heart trembleth, as when Ráhu obscureth the circle of the moon. All night appeared to me like the fathomless ocean, and I asked myself when the sun would arise a friend to me.

6 & 7. "I shall not go again to my husband, if he thus cast my life away with love." Bidyápati saith, cast away fear and shame, for if thou once light fire, thou must put it to its use.

CHAPTER VI.

A COWHERDESS, A FAVOURITE OF KṚISHṆ,
OFFERS FALSE EXCUSES TO HER SISTER-IN-LAW, ON HER RETURN FROM
AN ASSIGNATION.

(39.)

1. "My friend, how can I satisfy my husband.

2. "At the birth of that† which (is to-day) I left my house, and did not return until its death.

3. "That‡ for which I went, came of itself ; and therefore I took shelter under a tree. '

4. "When it ceased, I brought it home ; and am I therefore to be considered improper.

* See पनार in the Vocabulary.

† The sun.

‡ The water.

5. "As soon as I got (to the water) I broke the stem of a lotus, and wished to bathe.

6. "(When I bathed in) the pond, (the water) splashed, and the bees rushed forth and stung my lip.

7. "When I put the full jar (upon my head) I drew a long breath, and it fell slipping down my hair.

8. "Ten friends went with me before and behind, and (in the crowd) I was suffocated and could not speak."

9. Bidyápati saith, hear, pretty one, keep all these things concealed in thine heart.

10. Daily thy love for thy sister-in-law will increase, and thou shouldest speak so that these (secrets) should be never revealed.

(40.)

1. "O sister-in-law, thou suspectest me of being guilty, simply from my appearance.

2. "Do not say hastily that I have been faithless to my husband, nor make my mother-in-law angry.

3 & 4. "In sport I broke a lotus stalk, and wished to make an earring of it. Angered at this a bee flew at me from the lotus-bell and stung my lower lip.

5. & 6. "As I returned I did not see the thorn shrub on the road from the *ghát*; the path was narrow, and I missed my way and the thorns tore my bosom.

7. "The water jar was heavy, and I could not keep my head steady;—hence my dishevelled hair.

8. "I fell behind my companions, and hence my panting breath.

9. "On the way the slanderers cast reproaches at me, and I answered them on the spot.

10. "I am very foolish, and could not keep patience with them, and hence my words are broken."

11. Bidyápati saith, Hear, O damsel, keep all this secret.

12. "Conceal the ways of love from thy sister-in-law, and reveal not that which is concealed.

CHAPTER VI.

LOVER'S QUARRELS.

(41.)

1. O Mádhab, act up to thy words.

2. Knowing thee to be mighty I took refuge in thee, and thought thou wast like ocean with all its lakes.

3. I wandered and wandered throughout the wide world, and every where heard of thy fame and greatness.

4. I have considered, myself, and have learnt from others concerning thy virtues and thy honour. Thy virtues cannot be even described by me.

5. At first every one speaketh of a man's gentleness. But not till the end will the fruit be known.

6. The words of a great man never change, even as the natural affection of the moon and the deer.

7. Bidyapati saith, hear, O good woman, this quality is not to be found in any excepting Mádhab.

8. I say this in presence of Ráy Síbai Síh, Rúp Náráyan, and his queen Lakhimá Dai.

(42)

1. A great man, even when angered with one he loves, doth not give up his love for him.

2. The crow and the cuckoo are of the same kin. The beetle and the bee resemble each other.

3. Gold and turmeric are (alike in colour), but yet how different. I distinguish the good from the bad by their qualities, and not by their appearance.

4. Though a jewel be covered with mud, still its qualities are not destroyed.

5. Bidyapati saith, take it for granted, that a good husband will not drive his wife to extremities.

(43)

1. I took him for a fragrant sandal tree, and serving him, thought, O friend, that all my desires would be accomplished.

2. I had a meeting with my love, and enjoyed his embrace, but in the end I find him out a *semal** tree, (without fragrance or fruit).

3. Though Mádhab dwelleth in the same village with me, he hath become the slave of the wives of others.

4. Though I am a damsel endowed with such excellent beauty, I have lost all my charms and my pride.

5 & 6. O friend, the fresh lotus flower (of myself), as it lieth in the basket made of the (bitter) *ním*† branches (of separation), is withered; and yet (my rival) the (scentless) wild rice hath become sweet and blooming.

7. It hath chanced that my love should come to-day, after spending so many days there.

* *Bombux heptaphyllum*.

† *Azadirachta Indica*.

8. Why shall I admit his embraces. My heart doth not believe in him.

9. Bidyápati saith, O friend, I sang what was proper. The appreciator of the good will come.

10. Arise, O friend, and feast to thy heart's content: To-day thy husband will come home.

(14)

1. "Thine eyes are red; I know the great secret. They tell the grave scandal of a moonlit night.

2. "O Hari, make no excuse; go thou to her with whom thou hast spent the night.

3. "A bosom full and round as a *kumkum** hath left its impress over thy heart. It is as if love had painted thy dark skin fair.

4. "Thou wearest ornaments not thine own, betraying the tale that thou hast been with another."

5. Bidyápati saith, even speaking thus is forbidden. When a great man committeth an injustice, bear it in silence.

(15)

1. Lotus loving bees are many in this world, but amongst all he is great who hath discretion.

2. "O proud lady, haste and yield to thy love's caresses. Opportunity is short, and the benefit is great.

3. "Thou gavest him no honey, though thou hadst no lack of it. Only that wealth is wealth by which others are benefited.

4. "Thou spakest rashly to him, and thereby didst put a flame to his heart which will only be extinguished with his death.

5. "It is not thou who art base, but thy actions. Evil communications corrupt manners."

6. Bidyápati saith, the messenger told her privately. One cannot gain one's own without another's loss.

CHAPTER VII.

SEPARATION.

(16)

1. Happy are the days of youth and love For a few days equal passion is seen in both.

2. Cruel fate turneth good to evil. What can it not cause to happen.

* See note to No. 76.

3. This determination of thine is not good. Be not obstinate, and depart not from thy former love."

4. Tell me the truth, whither do the eyes of thy hope gaze? Dost thou remember the meetings with thy beloved?

5. Thine eyes flow with tears. Thou payest no heed unto thy garments nor dost thou wear thy necklace.

6. Though the moon be a hundred thousand leagues away still the water-lily rejoiceth in it.

7. Mutual love increaseth the more distant the beloved ones are separated from each other.

8. Bidyapati the poet singeth, a good husband will keep his word.

(47.)

1. In what wood doth Mahes dwell? No one can tell me.

2. Mahes dwelleth in the forest of penance, and is undergoing fearful hardships.

3. With earring in his ear, and bow in hand my husband, O friend, is saying sweet things in that forest.

4. In the (dense) forest, where even reeds are motionless, doth my husband laugh and talk.

5. One single word came between us, and so my husband arose and departed.

6. Bidyapati saith, sing the actions of Rádha and Krishn.

(48.)

1. Once on a time there was a young love, like the love of fish for water.

2. One word came between us, and my love smiled and did not even reply to me.

3. *Kánh* was on the same bed with me, but it seemed as if he were in a far country.

4. In the forest where none can move, doth my beloved laugh and talk.

5. I will don a hermit's weeds, and search for my love.

6. Bidyapati saith, a good husband will not drive thee to extremities.

(49.)

1. I came here searching for thee in remembrance of our love, but as I arrived thou satest with thy face turned away.

2. Thou didst not even reply to my first words, and with the glances of thine eyes thou tookest away my life.

3. O moon-faced damsel, be not too proud. I, like a bee, am uneasy in my heart.

4. Thou gavest me hope. Do not therefore disappoint me. Be gracious, and fulfil my desire.

5. Bidyápati saith, take it for authority, in the heart of both was born the arrow of separation.

(50.)

1. O proud one, shew not anger now.

2. Nature seemeth so lovely now, that it is as it were the God of love but just awakened.

3. The night is cool, and the moon shineth. No other season is comparable to this.

4. Only she who hath enjoyed them knoweth the delights of a husband's caresses at such a time.

5 & 6. Other damsels, with many smiles and caresses, and offering sweet draughts of nectar of their lower lips, have yielded themselves up to their husbands' embraces. I alone entreat and am hungry.

7. Thy navel resembleth the whirlpool at the union of the Ganges and the Yamuna, with three soft wrinkles for its waves And (on the banks of the rivers) are thy breasts like two images (*lingas*) of S'iva.

8. Thy mourning husband yearneth for the gift. O sweetheart, bestow upon him them all.

9 & 10. Bidyápati saith, ye are a light and an (unlit) lamp: If ye come together, your hearts will no longer retain their calmness Keep your patience under subjection. The pangs of pent up love are very pitiful.

(51.)

1. Mádhab did not consider this rightly.

2. Should he, whose wife is like love in beauty, indulge in debauchery?

3. I love him more than even my life, and value him like unto the necklace over my heart.

4. I never look on another man's face. What wisdom hath he when he doth so?

5. No one praiseth a miser* husband, and the whole world ridiculeth him.

6. Who while having his own wealth doth not make use of it, but hopeth (to use) another's wealth.

7. Bidyápati saith, hear, O Madhurápati, this is an improper action.

* One who being not satisfied with his own wife, looks after another's.

8. If the wealth obtained by begging from (others) be an everlasting one, of what use is our own ?

(52.)

1. "What fault have I committed to-day ? Why, O Hari, dost thou not cast even half a glance upon me ?

2. "On other days thou claspedst my neck, and broughtest me within the house, to tell me thy love in varied words.

3. "My husband was annoyed in his heart and slept. The heart of a husband should not be of this nature."

4. Bidyapati saith, hear words of truth. When love increaseth self-respect is lost.

(53)

1. O Mádhab, what can I say of thy wisdom ?

2. When I called thee "Dear husband" thou wast annoyed, and didst shut thine ears with both thy hands.

3. When the time of separation approached ; my sleep did not break, and so I could not ask him anything.

4. There is, O friend, no one so unfortunate as I. The precious jewel hath departed from my hand.

5. If I had known that my husband was so cruel at heart, I would have made my breasts mountains of gold.

6. And cunningly with the palms of my hands, and with my arms, like creepers, would I have bound him firmly and kept him here.

7. When I remember this, if I do not die, my heart can only be of stone.

8. The poet Bidyapati saith, O daughter of the Himálaya, keep the feet (of thy husband) on thine own heart.

(54.)

1. O friend what can I say of my folly ; I passed the whole night in pride.

2. When my heart was softened, the cruel dawn arose.

3. The elders awoke, how could I yield his caresses ? As I hid my body I was much confused.

4. I wished to shew my cleverness, and only made myself foolish. I tried to obtain my interest, and lost even the principal.

5. Bidyapati saith, it was a fault of judgment that at the time of love thou shewedst anger.

(55.)

1 & 2. O Mádhab, go not thou to a far country. Thou wilt take with thee all my happiness, and what wilt thou bring me in return?

3. As soon as thou enterest the forest thou wilt change thy mind, and thou wilt, O my lord, forget me.

4. I will not beg for a diamond, nor a pearl, nor for a ruby, but for thee, my love.

5. When thou, my love, didst depart, mine eyes were filled with tears, nor could I even see thee.

6. Though (he) dwelleth with me in the same city, my love is the slave of others. How will he fulfil my desires.

7. Fair women when with their husbands, like stars around the moon, are happy in their love.

8. Bidyápati saith, hear, O good woman, keep the True Essence in thine heart.

(56.)

1. My husband hath left me and gone to a far country, with whom shall I pass my young life?

2. My bed is soft and scented with flowers. How thirsty my bee must be where'er he dwelleth.

3. Remembering, remembering, my heart will not remain still, and my body is burnt in the fire of love.

4. Bidyápati the poet saith, Victory to *Rám*. What can a husband do when the fates are against him.

(57.)

1. The damsel, in her desolation, went to her bed-chamber, saying, "What hath God written in my destiny?"

2. She rose distraught, and sat with bended head, and looking round her, became ashamed.*

3. My beloved one hath gone; and I used to play with the two hands of my husband.

4. Bidyápati saith, O wondrous love! according to the length of separation is new love produced.

(58.)

1. My Mádhab wandered to a far country, and no one, O friend, giveth me any news of his welfare.

2. May his life be long, even though he remain a hundred thousand *kos* away from me; it is my misfortune, and he is not to blame (for this).

* i. e. awoke from a dream about her absent husband.

3. O God ! my fate hath been reversed. My husband hath given up his former love (for me).

4. The grief of my heart is like an arrow, but how can one feel the pain borne by another ?

5. Bidyapati the poet saith, Victory to *Rám*. What can a husband do when the fates are against him ?

(59.)

Rádhá enigmatically describes her woe.

1. O Mádhab, O Mádhab. be attentive (to my words). Separated from thee I will take poison.*

2. My face like the first, twenty-fifth, and twenty-eighth (letters),† hath been withered by snow.

3. The twenty-fifth, eighteenth, and twentieth (letters)‡ burn my body. The third§ after the son|| of earth taketh my life away.

4. Remember, O Mádhab, the affection of those days when the lion¶ went to the house of the fish.

5. Bidyapati saith, write the letters in alphabetical order. The wise can explain them.

(60.)

The same in the form of a letter.

1. "The grove is full of flowers, and I sit apart : I use the collyrium of my eye for dark ink.

2. "I write upon the leaf of a lotus with my nails these seven letters."***

3. First she wrote the first day of spring, secondly, she wrote that the third day was passed.††

* The number of भुवन or "worlds" is fourteen, and that of रितु or "seasons" six ; and fourteen and six are equal to बीस "twenty" = बिष "poison."

† कमल. or "lotus."

‡ मदन "Love."

§ दृढस्थिति, see Vocabulary, s. v. तेसर.

||. मंगल.

¶ Any word commencing with म (here मस्तक) is represented by the मिह राशि ; and any word commencing with प (here पद) is represented by मौन राशि. Hence the sentence means "when you put your head under my foot."

** कुसुमित कमल. There is here a play on the word कुसुमित, vide Vocabulary s. v. अनुज.

†† Cf. प्रथमेऽहनि चांडाली द्वितीये चर्मकारिणी.

तृतीये रजको प्रोक्ता चतुर्थे ज्ञानमाचरेत् ॥

4. She could not write the one which followeth spring, for the first sentence was putting her life to an end (through remembrance of her husband).

5. Bidyápati saith, count the letters. Those who are wise can tell the purport.

(61.)

1. My mind is distraught, and my husband is in a foreign country. When I gaze upon the moon, flames rise in my body.

2. The pains of love penetrate to the bottom of my heart. To whom shall I tell my distress, for my husband is in a far country.

3 & 4. My kirtle remembering his love, and that he is not come home, and (hearing) the intolerable songs of the frogs and cuckoos, is slipping down to-day. My love is great, but I cannot find my husband.

5. Bidyápati saith, hear and take it for granted, King Rághab Sīh can understand young love (*lit.* the five-arrowed one).

(62)

1. My husband went away giving me the first and the eleventh (letters),* but it is many days since the term of the promise expired.

2. My age is the Pleasure of Love in visible form, and yet my husband hath not shown his face.

3. Now, O friend, my chastity can no longer remain safe. Day by day the arrow of love will become doubly strong.

4. I cannot even endure the light of the moon nor of the sun, even the application of sandal-wood seemeth to me like an intolerable arrow.

5. Bidyápati saith, hear, O good woman. Have patience and Murári will meet thee.

(63.)

An enigmatical letter from Rádhá to Kṛishṇ.

1. O Mádhab, I understand thee now.

2. Though thou madest a hundred thousand promises to return, of what effect are they ?

3. Take four† from forty and divide it by four, and my husband and I are the result.

4. The deceitful Kanhaiá doth not know how to enjoy caresses ; he hath brought my life to an end.

* कट = "promise" in Maithilí.

† 40 — 4 = 36. ३६ = 9 = नव which means also "new," "youthful."

5. Take ten* from sixty and then cut off the cypher, and that is that which laugheth at me.

6. I cannot bear the disappointment caused by my husband, and so I will add a cypher to two† and take it.

7. That‡ which followeth from writing nine cyphers preceded by nine, is like the life of my heart.

8. I cannot with pleasure look on my lotus face. Who doth not know the reason.

9 & 10. Bidyapati saith, hear, O good woman; if thou split a lotus stalk, it will give a lesson to others, and thereby give up its life. (For within the stalk is a slender filament which no one can separate into two parts, and which therefore is a model for true love.) Who can object to learn such a lesson?

(64.)

1. "Sandal-wood is now an intolerable arrow to me, and my ornaments a burden.

2. "Hari, the upholder of the mountain in *Gokul* doth not appear to me even in my dreams.

3 & 4. "Murári standeth alone beneath the *Kadamb*§ tree, and seeketh for the path (to me). Separated from Hari, my heart burneth, and my garments lose their brightness.

5 & 6. Speed thee, speed thee, O *Udhab*. Go thou to *Mathurá*. The moon-faced damsel can no longer live, and who will be blamed for her murder?

7 & 8. Bidyapati saith, hear me attentively, O good woman, to-day Hari will come to *Gokul*. Hasten, and look for him on the path.

(65.)

1. The fearful cloud thundereth aloud in the sky, O friend. When will my husband come to me?

2. Love hath arisen, O friend, now my life hath no chance of safety.

3. What can I do; my youth hath become the cause of my death.

4. Bidyapati saith, O friend, have confidence in thy husband.

(66.)

1. "It was on the seventh day of the month of *Baisákh* that my love made a promise to me and went away.

2. "He touched my two breasts which are the incarnation of *Síva*, and smilingly promised me, and I believed him.

* 60 - 10 = 50; 5 = पंच, "an assembly of five persons," i. e. people in general.

† 20 = बीस which also means "poison."

‡ 9000000 = नव पद्म "a young lotus."

§ *Nanda orientalis*.

3. "The term of the pledge hath passed, and hope hath flowed away from my life."

4. Under the pangs of that separation the damsel will surely die. Hence how can the (burning hearts) of *Baisákh* harm her.

5 & 6. Counting the moments I passed the days, counting the days the months, and counting the months the years. Now there is no hope of my life.

7. The mango trees were in flower. In the forest of my heart, the cuckoo was singing gently.

8. At such a tender age my husband went to a distant land, and drank the nectar of the flower.

9. Me even *kumkum** and sandal-wood burn, and yet there are people who call the moon cool.

10. My husband far from me (forgetteth me), and hath many loves. Truly in distress I learn those who are true and those who are false to me.

11 & 12. Bidyápati saith, hear fair damsel, adore the feet of Hari. Thy love is unwillingly in a foreign country, and therefore do not abuse him.

(67.)

Rádhá enigmatically threatens to be unfaithful to Krishn.

1. I will write the nineteenth† letter with the twenty-seventh. Then again I will put down with them the twenty-fifth.

2. That which my love, at the time of leaving me, entrusted to me, alas, hath fled; and I do not see it.

3. It is very unbecoming that another man should enter the house. But the man has come; and in search of it.

4. O Mádhab, do not blame me for it. How long shall I retain a hope of keeping it.

5. Bidyápati saith, count the letters. They who are wise can tell the purport of "it."

(68.)

1. Mádhab dwelleth in Madhupúr. O friend, we also will go to him.

2. He loveth Kubjá, and hath given up his love (for us) also.

3. How long may we look for his advent, O friend? He hath gone to the banks of the Jamuná.

4. Let him take up his abode there, but let him once come here, and shew his face.

5. Bidyápati saith, O friend, the beauty and form of the man are incomparable.

* See note to No 76.

† 19th letter घ, 27th र, 25th न. धरम "virtue" is the answer to the riddle.

(69.)

1. O friend, I planted the creeper of my hope, and watered it with the tears of my eyes.

2. The fruit is now ripe, nor can the cloth that covereth my bosom contain it.

3. My husband when he went away saw it while yet unripe. Doth he know that the mist hath been dispersed.

4. Day by day the fruit is ripening. My husband, O friend, doth not understand this in his heart.

5. All others' husbands, though they went to distant countries, came back and remembered their love ;

6. But my Lord is so void of mercy that affection never increaseth in his heart.

7. Bidyapati saith, O friend, I sang what was proper. The appreciator of the good will come.

8. Arise, O friend, and feast to thy heart's content. To-day thy husband will come home.

(70)

1. What can I say. In my first youth, O friend, my love left me and went to a far country.

2. O friend, I can no longer have patience, and bear the grief of separation.

3. The appointed time of his arrival hath passed away, the cloud hath covered the face of the sun.

4. The winter, the spring, and the summer have passed, and the rainy season hath set in.

5. The crickets are chirping all around, O friend. The cuckoo is singing his sweet song.

6. The god of love, O friend, hath inflicted with his arrow a mortal wound. How many of these (exciting songs) am I to hear with mine ear?

7. A bed of flowers no longer pleaseth me, O friend : even sandal wood and apparel appear like poison unto me.

8. The wind bloweth cool, and yet my mind, and my speech, have deserted my body.

9. Bidyapati saith, O friend, I say this. The damsel should rejoice in heart.

10. The husband will find a propitious day, and will come on it. Be not disappointed.

(71.)

1. The meeting between the two had taken place for the first time
The night had passed away in obstinacy.

2. They were strangers and their love was fresh. Without previous
acquaintance he had demanded pleasure.

3. "My husband went away when my breasts were small like nuts.
Now my youth has become apparent.

4. "Now I can not live without my love. Now my life hath come
to an end."

5. Bidyápati saith, the good husband is full of virtue.

(72.)

1. Her moon-like face hidden in her hands, shineth like a fresh lotus
covered with its tendrils.

2. Day and night tears flow from her eyes. The bird-like* pupil is
swallowed up, and tears fall from them like strings of pearls.

3. What can the moon-faced one do, and what can others say. For
no fault of hers Káñh hath turned away his face.

4. Through the intolerable separation her frame hath wasted away.
The flower hath withered, the scent only remaineth.

5. Such are her lamentations, that I fear she will not live. Love
never alloweth any one to remain master of himself.

6. Bidyápati saith, hear O good woman, keep patience and Murári
will meet thee.

(73.)

1. "At first when our love was new, thy soul wished to throw its
life before it.

2. "Now that that love is daily growing old; thou thinkest thine
own lotus withered, and another more fragrant.

3. "O friend, tell my prayer to Hari. He will not forget the love
of former days.

4. "In the days of my love's caresses, he promised me many things,
but hath not performed as much as I could tell with half my lip."

5. Bidyápati saith, Ráy Síh Síh, and his Queen Lakhimá know this
love.

(74.)

1. O Mádhab, what am I to say of her? The sweet one desireth thy
virtues and loveth thee.

* खंजन a species of wagtail (*Motacilla alba*).

2. Soiled apparel covereth her body, and under her lotus hand her eyes shed tears.

3. A nut brown braid of hair (hath fallen from her brow, and) lieth upon her bosom. It appeareth like a black bee attached to a lotus-bell.

4. One, of her comrades gazeth at her heaving form, another fanneth her with a lotus leaf.

5. Some console her by saying "Hari hath come," and when thy name is called to her remembrances she faintly riseth.

6. Bidyapati, the poet singeth, she trieth to make the pangs of her separation known to her companions.

(75.)

1. O friend, to whose graces hath my love succumbed? Now I understand his virtues and his vices.

2. O friend, separated from him, Love maketh my heart to boil. The very moon of night burneth my body.

3. O friend, though the slanderers relate to me hundreds of his faults; still to me no one is like him.

4. O friend, though thou try with many efforts to rub it out, a line engraved on stone cannot be effaced.

5. O friend, though the wicked speak bitterly of him, my heart is not disturbed.

6. O friend, consider that the deer marks on the moon, even though obliterated (for a time) by Ráhu, never leave her face.

7. O friend, even though the sun dry up the water, the lotus doth not desert the mud.

8. O friend, to her who loveth her love, what can even an angry God do.

9 & 10. Bidyapati the poet sang, and Rájá Sib Sih, the beloved of Modabati Deí, is full of love and understandeth it fully.

(76.)

The messenger tells Rádha's woes to Krishn.

1. O Mádhav, I saw a damsel separated from her beloved.

2. There is no smile on her lower lip, nor doth she sport with her comrades; day and night she murmureth thy name.

3. She uttereth sweet sounding words from a mouth, which is like an autumn moon (in beauty).

4. I have perceived and seen that the red lotus hath blossomed, and accordingly I am come.

5. The necklace on the heart of the pretty one hath become a burden, nor do her eyes cease shedding tears.

6. All the comrades meet and invite her to sport, and indulge in pleasure, (but) her heart doth not heed them. •

7. She hath given up rubbed sandal, and musk and the *kumkum*,* and hath left all other pleasures in thy absence.

8. As a fish without water leapeth in pain, so doth she wake day and night.

9. He heard the words of the messenger and in his soul remembering (his wife), departed immediately.

10. Bidyapati the poet singeth, Rághab Síh, Lord of Modabatí, is the only refuge. •

CHAPTER VIII.

REUNION.

(77.)

1. Kṛishṇ cometh and openeth the door of the house in which Rádhá liveth.

2. He lifted the cloth, and saw her lips and face, which appeared like a half moon.

3. "I put small pieces of camphor into the *pán* leaf, and arranged the sweetmeats.

4. "I passed the night sitting, and my pride was broken."

5. "I stayed in Mathurá, why didst thou not send a messenger to me?"

6. "I am one jewel here, and there are many jewels scattered about. And my husband slept there."

7. The Lord of Lakshmí kissed her lotus eyes, and pressed her to his heart with the strength of Kumbh Karaṇ.

8. Bidyapati, meditating on the feet of Hari, singeth the lament of Rádhá and Kṛishṇ. •

CHAPTER IX.

MISCELLANEOUS.

(78.)

Prayer addressed to the Ganges. •

1. How sweet are the boons I have obtained upon thy bank. As I leave thee mine eyes fill with tears.

* Kumkum is the sealing-wax sphere filled with red powder used at such festivals as the Holí, by the holiday-makers, to throw at each other.

2. With clasped hands I adore thy pure waves. · Holy Gangá, may I see thee once again.

3. One fault of mine thou knowest, and wilt pardon. I have touched, O mother, with my feet, thy water.

4. Why need I perform silent prayer, or penance, devotion, or pious meditation. I look upon them as equally ineffectual, for my life hath been blessed by thee.

5. Bidyapati saith, my prayer to thee is this, forget me not in the hour of death.

(79.)

A comical song, in which a wife complains about the tender age of her husband.

1. My husband is a child, and I am a full blown damsel. (In a former life) what penance did I insufficiently perform, that I am as his mother.

3. My friend, I dressed myself in garments of the south ; but when I saw my husband my body became burnt up with disappointment.

5. I took my husband in my lap and went to market, and the market people asked "What is he to you?"

7. "He is not my husband's younger brother, nor is he my little brother. In my former life it was written that he should be my husband.

9. "O wayfarer on the road, you are my brother. Go on a message to my father's house.

11. "Tell my father to purchase a milch cow, that he may give his son-in-law milk to drink, and nourish him.

13. "I have no money, and no milch cow. How am I to bring up his little son-in-law?"

15. Bidyapati says, hear O woman of Braj. Have patience and Murári will meet thee.

(80.)

A song of Intrigue.

1. "O fair one, you are wise and clever ; I am dying of thirst, give me a drink of water."

2. "Who are you, and of what family? Without previous acquaintance, I give no man a seat, or water."

3. "I am a traveller, and a *Rájpút* ; and, separated from my love, I wander over the world."

4. "Come, and be seated, and drink water. Whatever you ask for I will give you.

5. "My father-in-law and brother-in-law are gone to a far country, and my husband has gone to search for them.

6. "My mother-in-law is in the house, but she is blind and cannot see. My child does not understand my speech."

7. Bidyápati says, O wondrous love! according to the length of separation new love is produced.

(81.)

SIVA'S MARRIAGE.

A friend of Umá laments her lot.

1. One who wanders in every house from the beginning of his life. How can he be married?

2. We are going now to make him the bridegroom of Gaurí. How can this be allowed?

3 & 4. Where is his house? Where is the courtyard thereof? Who are his parents? He has no fixed home. Who will take him for a son-in-law?

5 & 6. Who has settled this marriage (with Siva)? None is his relation. The genealogist who fixed this marriage is a contemptible one.

7. He has neither a family nor relations. His dependents are ghosts and demons.

8. Considering this my body burns, who can bear the thorn in my heart?

9 & 10. Bidyápati says, O pretty one, keep this in your mind. He who is destined to be your consort will become your husband.

(82.)

A friend of Umá addresses her mother, on the occasion of Siva's coming to marry her.

1. O mother, such a wilful bridegroom have they brought, the Himálay blushed as he gazed on him.

2. Such a fool is he that he cannot even ride a horse, even a fully equipped one.*

3. He has spread a tiger's skin over a bull, and tied it with a snake for a girth.

4. Patter, patter, goes his tabor, and rattle, rattle go the bones in his body.

5. Gobble, gobble, he gorges himself with Indian hemp, and smack, smack go his cheeks thereat.

* Mr. Fallon translates *काग* here by 'pace', but I do not find this meaning of the word current in Mithilá. *काग* is elsewhere in Mithilá used to signify equipment.

6. He has painted himself with sandal-wood, and has smeared his whole body with ashes.

7. He has collected a great army of ghosts and goblins, and down from his head flows the Ganges.

8. Bidyapati says, hear Manáin,* it is the god Digambar Bhang.

Next follow a few poems by Harkh Náth, or Harsha Nátha, a living poet. They are Vaishnava poems in the same style as those of Bidyapati, and are in the modern Maithilí dialect.

॥ अथ हर्षनाथक गीत ॥

जाइति देखलि नब नागरि रे नब कंचन रेहा ।
 त्रिभुवन बिजय मनोरथ रे जनि रचल बिदेहा ॥
 तड़ित बेकत होअ निअ रुचि रे परगासल कामा ।
 तसु तनु लखि लज्जित होअ रे पुनु २ गत धामा ॥
 लसत कुटिल कच लोचन रे के कह उपमाने ।
 मीन जुगल बनसी लय रे बेधल पचबाने ॥
 ललित कोर मुख पंकज रे कबि देत बिशेषा ।
 जनि पूरन शारद शशि रे दामिनि परिबेधा ॥
 हर्षनाथ कबि शेखर रे मन दय इहो गावे ।
 लक्ष्मीश्वर सिँह रसमय रे नटपवर बुझ भावे ॥ १ ॥

तड़ित लता सम सुन्दरि सजनी देखलि अति अभिराम ।
 लोचन जुगल जुड़ाओल सजनी लखि तसु तनु अनुपाम ॥
 बदन मनोरम राजित सजनी लोचन जुगल बिशेष ।
 जनि सरसीरुह बैसल सजनी मधुकर जुगल सुबेष ॥
 चललि रोमाबलि बिषधरि सजनी लोचन खंजन लोभ ।
 नासा गरुड़ देखि जनु सजनी कुच गिरि तट कबि शोभ ॥
 चरख रबत नब नूपुर सजनी लागत अति अभिराम ।
 जनि सरसिज दल रब कर सजनी मदकल मानस धाम ॥
 जगत जननि पद सेबक सजनी हर्षनाथ कबि गाव ।
 रसमय लक्ष्मीश्वर सिँह सजनी नट बुझ मनदय भाव ॥ २ ॥

* Mená the mother of Umá.

चललि शयन गृह सुन्दरि सजनी नील बसन तनु साजि ।
 कनक लता जनि लुबधल सजनी अबिरल मधुकर राजि ॥
 खटिक बिन्दु अरु सिन्दुर सजनी बिन्दु बिराजित भाल ।
 जनि पंकज दल रवि शशि सजनी ऊदित भेल एक काल ॥
 ललित दशन रुचि के कह सजनी अधर नवल दल राज ।
 जनि बन्धुक कुसुम तर सजनी बिकसित कुन्द समाज ॥
 चरण जुगल अनुरंजित सजनी ललित जुगल उरु शोभ ।
 गज जुग पाणि पसारल सजनी जनि नव पल्लव लोभ ॥
 जगत जननि पद सेवक सजनी हर्षनाथ कवि गाव ।
 रसमय लक्ष्मीश्वर सिंह सजनी नृप बभू मनदय भाव ॥ ३ ॥

उपचित हृदय अनंग राजलि चललि रमनि सखि संग ।
 मन्द मन्द परचार राजलि जनि आलस कुच भार ।
 अलस नयन लखि थोर राजलि जनि मद भरल चकोर ।
 बोल बचन हसि मन्द राजलि अमिय बरिस जनि चंद ।
 सुमरि सुमरि रति रंग राजलि कन कन पुलकित अंग ।
 हर्षनाथ कवि भान राजलि मिथिलापति रस जान ॥ ४ ॥

माधव देखलि अपरुब रामा ।
 देखइत जनम सफल कय मानलि पूरल लोचन कामा ॥
 तड़ित चपल रुचि कठिन कनकमय बल्ली करि अबिधाने ।
 निज कौशल परगासल कांजज तसु तनु करु निरमाने ॥
 मदन धनुख हर नयन दहन तह स्यामल केसर शेषे ।
 हेरि चतुरानन भाग जुगल करि करु तसु भौंह विशेषे ॥
 मृग अंजन खंजन मद गंजन लोचन सम निज काँती ।
 मानल पंकज तैं जनि कांजज निज पद देल तसु छाती ॥
 अमल कमल मुख हेरि रजनीकर अन्तर श्यामल काँती ।
 कनक कुंभ कुच जुगल दंभ लखि बिदलित दाड़िम छाती ॥
 दाड़िम बोज दशन बन्धुकमय दशन बसन निरमाने ।
 नृप लक्ष्मीश्वर सिंह बभूथि रस हर्षनाथ कवि भाने ॥ ५ ॥

आज देखलं एंक कामिनि रे नव दामिनि रेहा ।
 नील बसन लखि अबतरु रे जनि जलद सन्देहा ।
 बिशत गिरिश नयनानल रे जनि लज्जित चाने ।

तसु मुख हेरि नहि बर जन रे सह निख अपमाने ।
 अमल कमल दल गंजन रे लखि नयन बिलासे ।
 जनि लज्जित भयंज न रे कर बिपिन निबासे ।
 जुब जन मानस हाटक रे अनुकन कर चोरी ।
 त जनि कुच जुग बान्हल रे दृढ़ कंचुक जोरी ।
 हर्षनाथ मनदय कह रे नागरि अनुपामा ।
 पुरुब जनम तप देखल रे लोचन अभिरामा ॥ ६ ॥

सखि सखि कोन परि राखब धीरे ।
 देखह देखह सखि पऊ परदेश लखि, देह दह दहिन समीरे ॥
 चान किरन, चंपक दल, चंदन, से सभ दुख दय बीते ।
 परम शिशिर जत देह दहय तत, बिनु पऊ केअओ न होते ॥
 कुसुमित उपवन नयन दहन सन, श्रुति दह कोकिल गाने ।
 मदन बेदन तन असह सहब कत, कन कन निकसत प्राने ॥
 आतप बिति गेल जलद समय भेल, चौदिस अबिरल मेहा ।
 एहन समय पऊ परदेश धिर रऊ, आजऊँ न आएल गेहा ॥
 धैरज धय रऊ अचिर मिलत पऊ, होएत बिरह अबसाने ।
 नृप लक्ष्मीश्वर सिंह ब्रूभाथि रस, हर्षनाथ कबि भाने ॥ ७ ॥

सखि सखि करिअ एकर उपचारे ।
 रहत बिकल मन दहत सतत तन चान किरन दुरबारे ॥
 कुमुद बन्धु, क्षिरसिन्धु तनूभव, कुन्द कुसुम सम धामे ।
 एहन चान तन दहत सतत कन असित हृदय परिनामे ॥
 बड़बानल जक उदर गोइ धरु किअ जलनिधि नहि चाने ।
 कालकूट सम जानि मदन हर किअ न कयल तसु प्राने ॥
 'राऊ अशन कर तइओ जिवन धरु शशि बिरहिनि जिब मारे ।
 जे जन कुटिल कठिन दुखदायक से जन होअ दुरबारे ॥
 धैरज धय रऊ अचिर मिलत पऊ होएत सुशीतल चाने ।
 नृप लक्ष्मीश्वर सिंह निदेशित हर्षनाथ कबि भाने ॥ ८ ॥

करिअ न हृदय कठोर ।
 अबगुन परिहार परसनि भय धनि पूरिअ अभिमत मोर ॥
 आनन मलिन निहार तोहर धनि घुमय फिरय सभ ठाम ।
 तुअ मुख चान चकोर मोर मन कतऊँ न कर बिसराम ॥

चान किरण, चम्पक दल, चन्दन, कौकिल पंचम गाने ।
 तुअ बिगलित मन हेरहत अनुकन लगइछि अनल समाने ॥
 जाचक जन नहिँ करिअ बिमुख धनि मन गुनि बुझिअ सेआनि ।
 मधु तेजि मधुकर फिरय कन्दक डर केतकि काँ थिक दानि ॥
 जाभिनि बिति गेल भोर समय भेल आबज तेजु धनि मान ।
 नृप लक्ष्मीश्वर सिँह ब्रूभाथि रस हर्षनाथ कवि भान ॥ ६ ॥

किअ बैसलिह मुख फेरि ।
 मुख सँ चोर दूर करि सुन्दरि हरषि हरिअ एक बेरि ॥
 परिहरि दोष बचन एक भाखिअ न करिअ बदन मलान ।
 अनुगत नागर न करु निरादर करिअ अधर रस दान ॥
 तुअ परिहरि धनि कतज न कन भरि बिलमय मानस मोर ।
 कोटि जतन कर तथिजँ न बदलय कुलिश कठिन चित तोर ॥
 मोर अपराध पड़ल जँ सुन्दरि किअ परितेजिअ हार ।
 आनक दोष आन परितेजिअ के कह्य रहन बिचार ॥
 जाभिनि बिति गेल भोर समय भेल अबज तेजु धनि मान ।
 नृप लक्ष्मीश्वर सिँह ब्रूभाथि रस हर्षनाथ कवि भान ॥ १० ॥

तुरग, गज, रथ, कनक, मानिक, रतन, सुकता माथ ओ
 पावि नट भट गणक चटपट भेल सकल सनाथ ओ
 सुर गण सहित पुरन्दर करि शुभ डम्बर रे
 देखल यदुकुल सुन्दर आएल अम्बर रे
 बरिस सुरगण कुसुम परसन मुदित पुलकित अंग ओ
 देब दुन्दुभि बजत अम्बर ज्ञात मंगल रंग ओ
 नारि किनाओन दगरिनि कत धन पाओल रे
 हर्षित गोप बधू जन सोहर गाओल रे
 हरषि गावहिँ नगर नागरि हरहिँ सुर नर ज्ञान ओ
 सुन्त खग मृग रहत निखल कुटत मुनि जन ध्यान ओ • •
 हर्षनाथ मन मनदय हरि परसन भय रे
 करधु नृपति लक्ष्मीश्वर धन जन उपचय रे
 हर्षनाथ सनाथ करि यदुनाथ त्रिभुवन धाम ओ
 पुरधु मिथिला नगर नायक सफल अभिमत काम ओ ॥ ११ ॥

मन अबधारि उपाय करिअ धनि पड़ल हमर जँ दोष ।
 दृढ़ कय बाहुलता लय बान्हिअ करिअ न अतिशय रोष ॥
 कुलिश समान बान करि लोचन अभिनव भौंह कमान ।
 करि समधान अचानक बधिअ करिअ मान अबसान ॥
 कुच जुग कनक महीधर लय धनि करिअ हृदय अभिघात ।
 निश्चित दशन लय अधर बिदारिअ न करु नयन जल पात ॥
 तुअ बिपरीत करब नहिँ कहियो जदि सँशय होअ ताहि ।
 कुच जुग शंकर परस कराविअ बुभुधनि मन अबगाहि ॥
 जामिनि बिति गेल भोर समय भेल अबहु तेज धनि मान ।
 नृप लक्ष्मीश्वर सिँह बूभुधि रस हर्षनाथ कवि भान ॥ १२ ॥

तड़ित बिनिन्द सुन्दर बेश । गजगामिनि कामिनि परबेश ॥
 अलक कलित आनन अभिराम । जनि घन बलित बिमल हिमधाम ॥
 अधर ललित नाशा अति शोभ । कीर बैसल जनि बिम्बक लोभ ॥
 निरखि जुगल कुच पंकज काँति । चललि रोमाबलि मधुकर पाँति ॥
 अबिकल नूपुर किंकिणि राव । मदन बिजय जनि सामग गाव ॥
 हर्षनाथ कवि मनदय गाव । नृप लक्ष्मीश्वर सिँह बुभु भाव ॥ १३ ॥

समय बसन्त पिआ परदेश । असह सहब कत बिरह कलेश ॥
 सुमरि सुमरि पड़ न रहय धीर । मदन दहन तह दगध शरीर ॥
 मधुकर गुंजित कुसुमित कुंज । लाग नयन जनि पाबक पुंज ॥
 शीतल पंकज चम्पक माल । हृदय दहय जनि बिषधर जाल ॥
 अबाण दहन कोकिल कल गान । चान किरण तन अनल समान ॥
 हर्षनाथ कवि मनदय गाव । नृप लक्ष्मीश्वर सिँह बुभु भाव ॥ १४ ॥

कि कहब दुऊक प्रथम अनुराग ।
 प्रथम बिलोकन अबधि दुऊक मन कत अनुकन रस जाग ॥
 मदन बिषम सर दलित दुऊक तन दुऊ मन बसु एक काज ।
 दुऊक मिलित मन रहत सतत कन आँतर भय रज लाज ॥
 मदन दहन कृत बिषम पराभव हृदय धरिअ जनि गोइ ।
 परबश जुबति निरत जन चंचल नयन बेकत तत होइ ॥
 रुलय पवन, शशि किरन, नलिनि दल परस दुऊक तन कीन ॥
 असह सहत कत रहत बिकल नित एकयो न अपन अधीन ॥

निअ अभिमत नहिँ कहय एकओ तहि दुऊ मन कर अभिमान ।
 नप लक्ष्मीश्वर सिंह बूझथि रस हर्षनाथ कबि भान ॥ १५ ॥

सखि २ अनगत भेल ऋतु राजे ।
 पिक कुल कल अनुरजित नब दल कुसुमित उपवन काजे ॥
 अलि कुल कलित ललित कुसुमाकुल बिलसत बलि अनेके ।
 रहन समय पऊ ओतहि निचित रऊ कि कहब तनिक बिबेके ॥
 नपति जुबति पति, पशुप जुबति रति कोन परि कर जदुबाले ।
 गोप सुता कृत रहथि तिमिर नित व्यतीत भेल से काले ॥
 तेजि गेल जदुपति उचित कयल सखि असित हृदय थिक वा के ।
 कोकिल निज हित अनुदिन परिचित नब दल तेजथि काके ॥
 धैरज धय रऊ अचिर मिलत पऊ होयत बिरह अबसाने ।
 नप लक्ष्मीश्वर सिंह बूझथि रस हर्षनाथ कबि भाने ॥ १६ ॥

TRANSLATION OF THE SONGS OF HARKH NÁTH.

The messenger describes the charms of Rádhá.

1. I saw a young damsel, slender as a line of gold, upon the way. It was as if the god of love had formed a desire for the conquest of the whole world.

3. The lightning flashed with its own peculiar brilliancy, and displayed its loveliness ; but, when it saw her matchless beauty, it became ashamed, and again and again returned to its own abode.

5. Who can liken what to the loveliness of her curling locks, and of her eyes. They were as if Cupid himself had caught two fish with his hooks.

7. The charming boundary of her lotus face, gave her a peculiar brilliancy. It was like the full autumn moon surrounded by lightning. Harkh Náth the chief of poets, lendeth his heart and singeth this and King Lakshmiśvar Sīh* understandeth its nature.

(2.)

A cowherdess relates to her friend the charms of a lady.

1. I saw a sweet damsel, O friend, radiant as a flash of lightning. My eyes were satisfied as I gazed upon her matchless form.

* The present Mahārājā Bābādūr of Darbhanga.

3. Her lovely face shone, and still more her two eyes. They were as it were a pair of beauteous bees, resting upon a lotus.

5. From below her navel there came a serpent line of hair as if desiring to devour her bird-like* eyes. But when it saw her nose (standing watch over her face) like *Garur* the enemy of serpents, it stopped like a lovely picture at the foot of the mountain of her bosom.

7. New anklets tinkled on her feet, and sweet they were to hear. It was as it were an intoxicated soul-abiding bee, humming o'er a lotus leaf.

9. Harkh Náth, the worshipper of the feet of the mother of the world sang this, and King Lakshmiśvar Sīh understandeth its nature.

(3.)

One cowherdess relates to another the beauty of Rádhá.

1. The fair damsel went to her bridal-chamber, attired in a dark blue garment. She appeared brilliant like a golden creeper, desired by many clustering bees.

3. A spot of chalk, and another of vermilion shone over her forehead, like the sun and moon risen at once upon a lotus leaf.

5. Who can tell the charming brilliance of her teeth or the fresh lotus of her lower lip. 'Twas like a meeting of innumerable white *kund†* flowers, beneath a blossom of the red *bandhuk‡*.

7. Her two feet were painted, and o'er them shone a charming pair of thighs; which resembled the trunks of two elephants extended eager for two fresh lotus shoots.

9. Harkh Náth, the worshipper of the feet of the mother of the world sang this, and King Lakshmiśvar Sīh understandeth its nature.

(4.)

The messenger describes the charms of Rádhá.

(She shone.) (Refrain.)

1. With love filling her heart, the sweet bride went along with her friends.

2. Slowly, slowly she progressed, as if wearied with the weight of her bosom.

3. Her eyes half-closed, she hardly saw clearly, like a *chakor§* full of intoxication.

4. Gently she spake and laughed, as it were the moon raining nectar.

5. When I remember those delights, my whole body thrilleth.

6. The poet Harkh Náth telleth, and the King of Mithilá knoweth its essence.

* The *Khanjan*, *Motacilla alba*, is a bird to which eyes are frequently compared.

† *Jasminum grandiflorum*.

‡ *Pentapetes phoenicea*.

§ The Greek Partridge, *Perdix rufa*.

(5.)

The messenger relates the charms of Rádhá to Kṛishṇ.

1. O Mádhab, I saw a matchless beauty. When I saw her I knew that my birth had obtained its fruit, and that the desires of my eyes were fulfilled.

3. I forbid the lightning (to compare itself to her), for it is fickle in its brilliancy, and the golden creeper, for it is hard. When he formed her body, Brahmá at length exhibited his full skill.

5. When Love's bow was burned by the eye of Śiva, and only a filament of ashes remained, Brahmá searched for them, and divided them into two, and out of them he formed her eyebrows.

7. Her eyes, equal in brilliancy, destroy the pride of the *Khanjan**, and of the dark eye† of the deer. Brahmá‡ loved the lotus, and laid his foot upon her bosom, (and took up his abode there).

9. When it saw her spotless lotus face, the brilliancy of the nightly moon became dimmed : and when it gazed upon the pride of her two golden orbs, the pomegranate broke its heart.

11. Brahmá formed her teeth of pomegranate seeds, and (her lower lip), which concealed them, of the *bandhuk*§ flower. King Lakshmiśvar Sīh understandeth her charms, and Harkh Náth singeth them.

(6)

The Poet describes the beauty of a lady.

1. To-day I saw a fair one ; and lo, when it beheld her dark garments so like dark clouds, a sudden flash of lightning played around her.

3. The moon though shining amid the fire of Śiva's eye became ashamed, when gazing on her face. For a great man cannot bear to be disgraced.

5. When the *Khanjan* saw the play of her eyes, which put to shame the leaf of the spotless lotus, it became ashamed itself, and took up its abode in the forest.||

7. She knoweth that young lovers would continually steal the gold above her heart, and so she hath tightly bound her twin bosom 'neath a bodice.

9. Harkh Náth declareth with all his heart that the lady is matchless. "When I saw her beauteous eyes, I knew I had done so as the result of penances performed in former births."

* The *Khanjan* *Motacilla Alba*, is a bird to which eyes are frequently compared.

† Lit. *collyrium*.

‡ Brahmá is said to have been born in a lotus.

§ *Pentapetes phoenicea*.

|| The poet fancifully attributes the wildness of the *Khanjan* to jealousy caused by the play of her eyes.

(7.)

Rádhá laments her separation from Kṛishṇ, and charges the seasons with adding to her pangs.

1. Friend, friend, how can I keep my patience? See, see how the southern wind hath watched till my Lord had gone to a far country, and now consumeth my body.

3. The rays of the moon, the leaf of the *champak*,* and sandal, have given me sorrow, and passed away. Even the winter consumeth my body entirely; no one is friendly to one whose husband is away.

5. A flowery grove consumeth mine eyes, and the voice of the cuckoo mine ears; How can I bear the unbearable pangs of love;—Every instant my life departeth from me.

7. The hot season hath passed, and the rains have begun. On all sides the clouds are piled: at such a time as this my lord remaineth steadfastly in a foreign country, and to-day hath not returned to his home.

9. Be firm. Before long thou wilt meet thy lord, and the (sun of) thy separation will set. Harkh Náth the poet singeth, and king Lakshmíśvar Sīh understandeth the meaning.

(8.)

Rádhá laments her separation from her beloved to her friend, and accuses the moon of aggravating her pangs.

1. O friend, O friend, help me against them, else my soul will be distracted, and my body continually burned; for the moon-beams are irresistible.

3. The moon is beloved of the water-lily, and was born in the milky ocean; it and the (pure-white) jasmine flower have the same effect. But still it continually consumeth my body and of a truth I find that its heart is black.

5. Why did not the ocean conceal it in its bosom, as he doth fire† in his heart. Why did not the god of love drink him off, as Śiva swallowed the deadly *kálkút*.‡

7. Even though Ráhu, the demon of eclipse, swallow him, he still surviveth and woundeth the heart of her who is far from her Lord; behold, the ill-natured, cruel, pain-giving one, is he who is irresistible.

9. Be firm. Before long thou wilt meet thy lord and the moon will be sweetly cool. Harkh Náth the poet singeth what hath been revealed unto King Lakshmíśvar Sīh.

* *Micholia champaca*.

† Allusion to sub-marine fire.

‡ A deadly poison swallowed by Śiva at the churning of the Ocean.

(9.)

Kṛishṇa entreats Rádhá to relent.

1. Let not thy heart be hard. Forgive my faults ; be pleased with me, O lady, and fulfil my heart's desires.

3. When I beheld thy face mournful, lady, I wandered restlessly o'er the world. Thy face is like the moon, and my heart like the *chakor*,* which findeth not surcease of woe therein.

5. As I searched for thee, my heart melted ; for even the moon-beams, the *champak*† leaf, sandal, and the music of the cuckoo in the fifth scale, were as fire unto me.

7. O wise one, think well and turn not aside thy face from a suppliant. If the honey-loving bee desert the honey and turn back in fear of thorns, the loss is that of the *ketki*‡ flower.

9. The night is passed and dawn hath come. Even now, lady, give up thy pride. King Lakshmiśvar Sīh understandeth her charms, and Harkh Náth singeth them.

(10)

Kṛishṇa entreats Rádhá to relent.

1. Why sittest thou with averted face ? Put aside from it thy veil, my pretty one, and with pleased heart cast one glance upon me.

3. Put aside my faults, and utter but one word. Let not thy face be melancholy. Scorn not thy devoted love, but bestow upon him the nectar of thy lip.

5. Without thee, lady, my heart is never for a moment at rest ; yet in spite of ten thousand endeavours, thy heart, hard as adamant, doth not change.

7. If the fault is mine, pretty one, why hast thou put aside thy necklace ? Who would decide that one should suffer for another's fault ?

9. The night is past and dawn hath come. Even now, lady, give up thy pride. King Lakshmiśvar Sīh understandeth her charms, and Harkh Náth singeth them.

(11.)

Congratulations sung on the birth of Kṛishṇa.

1. The dancers, warriors, and astrologers, all at once obtained their desires in the shape of horses, elephants, chariots, gold, rubies, jewels, and pearls upon their heads.

* The Greek Partridge, *Perdix rufa*, said to be enamoured of the moon, to subsist upon moonbeams, and to eat fire at the full moon.

† *Michelia Champaca*, a tree bearing a fragrant yellow flower.

‡ *Pandanus Odoratissimus*.

3. Indra with the gods appeared in the atmosphere with glorious pomp, and saw the Loveliness of the house of Jadu.

5. The gods, pleased at heart, and their limbs thrilling with joy, rained flowers, and in the sky played propitious melodies upon the drum.

7. Great was the wealth given to the midwife who cut the navel cord : and the wives of the cowherds in their joy sang the *sohar*.*

9. In joy the fair ones of the city sang, and captivated the minds of gods and men ; when birds and beasts heard them they became motionless, and even saints desisted from their contemplation.

11 & 12. Harkh Náth saith with all his heart, May Hari be propitious, and bless king Lakshmíśvar Sīh with increase of wealth and subjects.

13. May Jadu Náth, the refuge of the three worlds, satisfy Harkh Náth's request, and fulfil the heart's desires of the Lord of Mithilá.

(12)

Kṛishṇ implores Rádhá to relent.

1. Show not exceeding anger, love ; but think, and find some means (of forgiving me). If I am guilty, bind me tightly with the creeper of thine arms.

3. Let (the sun of) thy pride set, and drawing the bow of thy fair young brows, strike me suddenly with the adamantine arrows of thy eyes.

5. Take the golden mountains of thy bosom, and cast them on my heart and crush it : with sharp teeth rend my lower lip, nor shed a tear drop (in pity) as thou doest it.

7. Ne'er will I disregard thy words, my love ; and if thou doubt this, cause me to place my hand upon the Śiva image of thy bosom (that I may swear thereby).

9. The night is passed and dawn hath come. Even now, lady, give up thy pride—King Lakshmíśvar Sīh understandeth her charms, and Harkh Náth singeth them.

(13.)

The messenger describes the charms of Rádhá.

1. A lovely brightness putteth the lightning to shame, as the damsel moving stately as an elephant, entereth.

2. Her charming countenance is adorned by curls, as the moon, the spotless abode of snow, is surrounded by clouds.

3. Her lower lip is playful, and her nose of exceeding beauty ; resembling a parrot sitting over and desiring a red *bimba* fruit.

4. When it saw the glory of the lotus of her twin bosom, a line of hair sprang up towards her navel, like a line of bees.

* A congratulatory ode at birth, such as the present song.

5. Continually her ankles tinkle, like Sáma Vaidik priests singing the victory of love.

6. Harkh Náth the poet singeth with all his heart, and king Lakshmíśvar Sīh understandeth the meaning.

(14.)

Rádhá laments her separation from Kṛishṇ.

1. The time is spring, and my love is in a far country. How much intolerable agony of separation must I bear.

2. When I bring my Lord to remembrance, I cannot contain myself; for my body is consumed by love's fire.

3. The flowery grove humming with its bees, seemeth to my eyes like a heap of fire.

4. A cool garland of lotus and the *champak** flower consumeth my heart, like a mass of poisonous serpents.

5. The soft, low song of the cuckoo burneth my ear; even the beams of the moon are like fire to my frame.

6. Harkh Náth the poet singeth with all his heart, and king Lakshmíśvar Sīh understandeth the meaning.

(15.)

The first love of Kṛishṇ and Rádhá described.

1. Can I tell their first loves.

2. Until they gazed on each other for the first time, how many varied pleasures continually awoke in the heart of each;

3. But when once the cruel arrow of love had pierced their bodies, but one desire dwelt in both their hearts.

4. When their hearts are united, they will remain so for ever; now only shame separateth them.

5. Conceal not in your hearts the cruel defeat sustained through the fire of love.

6. For the trembling eyes of both declare that the damsel is no longer mistress of herself, and that the youth is devoted to but one object.

7. Both their bodies are wasting away under the touch of the breeze of Malaya, the beams of the moon, and the lotus leaf.

8. How long will they bear the unbearable? will they remain thus agitated for ever? neither is master of himself.

9. Neither telleth the other his desires, for the hearts of both are proud.

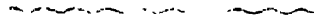
10. Harkh Náth the poet singeth, and King Lakshmíśvar Sīh understandeth the meaning.

* *Michelia champaca*.

(16.)

Rukmini, wife of Kṛiṣṇa laments his absence in the spring time amid the cowherdesses.

1. O friend, O friend, the king of seasons hath arrived.
2. The groves are adorned with the soft low song of the cuckoo and blooming with fresh lotuses.
3. Many are the brilliant creepers with their wanton flowers made tuneful by the swarms of bees.
4. At such a moment my lord remaineth far away careless (of love). What can I say for his wisdom?
5. How can Jadubál (Kṛiṣṇa), lord as he is of the daughter of a king, sport with the damsels of the cowherds.
6. Is that darkness in which he was enveloped by the daughters of the cowherds everlasting? Surely those days are passed.
7. Jadupati (Kṛiṣṇa) hath deserted me, and hath done what might have been expected of him, for (as his complexion is dark) so must his heart be.
8. The (dark) cuckoo deserteth its own dear ones, and the (dark) crow deserteth the young leaf, even though it has known it long.
9. Be firm. Before long thou wilt meet thy lord, and the (sun of) thy separation will set.
10. Harkh Náth the poet singeth and King Lakshmíśvar Sīh understandeth the meaning.



PREFATORY NOTE.

—◆—

This Vocabulary does not pretend to be a complete dictionary. It contains, I believe, every word and form occurring in the Chrestomathy, and, besides a large number of words collected by me in the country and in Court and not hitherto found in dictionaries, a great many indigenous proverbs. It may claim to be entirely original, and in no way a compilation, not a single meaning having been taken from any dictionary, other than the mouths of the people themselves. At the same time it must be admitted that it is for this very reason liable to many errors, from which a mere compilation would be free. Consideration is asked for such as exist.

Nouns are given in their Nominative form, and Verbs in their Root form. Under the latter will be found many colloquial, poetical, and archaic forms not given in the grammar.

अ

अंश, a share, portion.	marry a woman of bad family, discredit will fall on your own.
अकरार, (اقرار) a written bond or agreement.	अखबार, (اخبار) <i>plu</i> newspapers.
अकल्याण, <i>adj.</i> unlucky.	अगड़ाही, a forest conflagration.
अकसक, <i>adj.</i> gorged so that one can not rise from his seat.	अगर्ज, <i>adj.</i> English.
अकाल, a famine.	अगा, <i>adv.</i> before.
अकालौ, <i>adj.</i> belonging to, or connected with, a famine.	अगुआ, <i>v. n.</i> to go ahead, or in front.
अकामिक, <i>adj.</i> and <i>adv.</i> without cause or reason.	अगुआएब, the act of going in front.
अकास, the sky.	अगुता, <i>v. n.</i> to be sick, pained, afflicted.
अकिल, (عقل) wisdom, knowledge.	अगुताएब, sickness, pain, affliction.
अकुलौ, (<i>fem.</i> अकुलिनि), <i>adj.</i> of no, or bad family; <i>prov.</i> अकुलिनि बिआही, कुलक उपहास, if you	अगोर, <i>v. a.</i> to watch, to guard.
	अगोरब, the act of watching, or guarding.
	अग्नि, fire.
	अघाव, <i>v. a.</i> to satiate, disgust.
	अंकम, the bosom, lap; अंकम भर,

to fill one's lap, to take a person in one's lap. 2. the whole body. (Vid. XXIII, 6).

अंकुर, a sprout, a shoot. Hence (*vulgarly*) fate; (*Sal.* XV).

अंग, the body: a limb, a member.

अंगन, अंगना, the court-yard of a house.

अंगुरिआ, a finger.

अंगैठौ, a yawn. अंगैठौ कर, to yawn.

अंगोछा, a man's body-cloth = गमछा.

अंगोर, charcoal, coal.

अचंभा, *adj.* wonderful, astonishing.

अचरा, (*Instr.*, amongst women, अचरहिँ), the body-cloth which covers a woman's bosom, which a woman is not supposed to uncover in the presence of any man, until her marriage.

अचल, *adj.* firm, immoveable.

अचला = अचरा.

अचानक, *adv.* suddenly.

अचिर, *adv.* soon.

अच्छत, whole grain, presented at religious ceremonies, such as a marriage; *prov.* दुड़बक बर केँ कुरथो अच्छत, a foolish bridegroom gets only vetch for his अच्छत.

अक्षर, a letter of the alphabet.

अह, *verb substantive*, to be. See *Grammar*.

अहइत, *irregular for अहैत, pres. part.* of अह, being. Vid. III, 4.

अहए, *irregular for अहि.* he is. Vid. XLV, 1.

अहि, see अह.

अहैत, (*fem.* अहैति), *pres. part.* of अह, to be.

अहोर, *v. a.* to snatch.

अहोरब, the act of snatching.

अहौना, a bed.

अजब, (عجب) *adj.* wonderful.

अजस, infamy.

अजेआ, a he-goat. In Vid. XVIII, 5, "a he-goat's son" means "a he-goat." He-goats are sacrificed to Debi, who is hence considered their enemy.

अंचल, a veil, a woman's body-cloth, = अचरा

अट, *v. n.* to roam: to be hindered, stopped.

अटब, roaming: hindrance.

अटक, *v. n.* to cease, remain, stay in a place. अटकि रह, to abide anywhere.

अटकब, the act of staying.

अटकाव, *v. a.* to stop, prevent, hinder.

अटकाएब, the act of stopping.

अटकाओ, the act of stopping.

अठाइस, twenty-eight. In Vid. LIX. 2, the word means the twenty-eighth consonant, *viz.* ल. See प्रथम.

अठारह, eighteen. In Vid. LIX. 3, the word means the eighteenth consonant, *viz.* द. See पचोस.

अठौगर, a bracelet made of flour pounded by eight men (including the bridegroom) wrapped up in mango leaves, and worn by him; *prov.* बर कन्या केँ भेट नहिँ अठौगर लै मारी, the bridegroom has not yet met the bride, and yet they are fighting about the *athaugar*, (of a causeless fight).

अडाव, *v. a.*, to restrain, hold back.

अडाएब, the act of restraining.

अङ्घ्रिचान्, the act of seeing a guest off.

अङ्गी, a pool in gambling : a rendezvous where men or carts meet.

अङ्गूर, the jujube tree ; a very mean-looking shrub. *Prov.* जैभर गाह नहिं बूझ, तैभर अङ्गूर महा पुरुख, where there are no other trees, the jujube is thought a lot of.

अङ्गुतिआ, a commission agent, a broker.

अङ्गुटिआ, a brazen vessel containing 2½ sers.

अंडा, an egg.

अति, *adv.* very, exceedingly.

अतिशय, *adj.* & *adv.* very much, exceedingly.

अत्यंत = अतिशय.

अथ, *adv.* here, (in titles) here beginneth.

अथल, a jingling word of no meaning, used with पथल, *q. v.*

अथाह, illimitable, unfathomable.

अदंक, surprise, अदंकहिं, *old Maithili* for अदंक सँ, surprisingly ; to a person's astonishment.

अदालति, (عدالت) a civil court.

अदिति, the mother of the gods, who are hence (*Vid.* XVI. 5.) called her sons. *See* तनय.

अदना, (दल) *adj.* low, mean.

अदबद, *adj.* wonderful, extraordinary.

अडा, अडि, *adj.* half = आध, *q. v.*

अधर, the lower lip. अधरऊँ, *old Maithili* for अधर सँ ; also emphatic for अधर, even a lip.

अधलाह, (*fem.* अधलाहि), *adj.* bad :

the usual word in *Maithili* in contradiction to नीक, good.

अधसास, breathing downwards ; hence breathing in, as opposed to उर्धसास, *q. v.* breathing out. .

अधिक, great, much. *With abl.*, more than.

अधीन, *adj.* obedient.

अध्याय, a part of a book, a chapter.

अनगुताह, *adv.* early in the morning.

अनुंग, the god of Love, Kāmadev.

अनचिन्ह, *adj.* unrecognized, unacquainted, unknown, strange.

अनतऊँ, *adv.* to another place.

अनदेसिआ, *adj.* belonging to another or foreign country. A stranger.

अनंदा, joy, rejoicing. अनंदा कर, to rejoice.

अनय, injustice ; infamy.

अनवाह, a tender of plough-cattle, when they are not in the plough, but are waiting their turn to be yoked.

अनसाहति, displeasure, disgust.

अना, an anna.

अनाइत, *adv.* unwillingly.

अनाज, grain, food.

अनादर, disgrace, disrespect. अनादर कर, to defeat. .

अनार, a pomegranate.

अनुखन, every moment, continually.

अनुगत, a follower : entreaties (*Vid.* XXX. 1) : one who has arrived.

अनुचित, improper, unbecoming.

अनुखन = अनुखन, *q. v.*

अनुज, a younger brother. *In Vid.* LX, 1. बसंत, "spring," means the time when flowers (कुसुम) appear.

कुसुम also means "a woman's courses," and hence वसंत means the three days during which a woman is ceremonially impure. The younger brother of वसंत is therefore the fourth day when she may admit her husband.

अनुताप, repentance.

अनुतापक, a cause of sorrow or repentance.

अनुदिन, *adv.* daily, always.

अनुनय, anger.

अनुबंध, devotion, service, devoted attendance.

अनुपाम, *adj.* matchless.

अनुभव, *v. a.* to consider, note, think upon.

अनुमन, *adj.* (*fem.* अनुमनि) melancholy.

अनुमान, *v. n.* to consider, to come to a conclusion.

अनुमानब, the act of considering.

अनुरंजित, *adj.* coloured, adorned.

अनुराग, love, affection. *In Vid.* LXXIII, 1. अनुरागे for the sake of metre.

अनुरागल, *adj.* coloured, smeared with colour, besmeared with.

अनुरोध, compliance with a request.

अनुरोध, *adj.* (*fem.* अनुरोधि) compliant, acting in conformity with requests.

अनुसर = अवसर, an opportunity. *In Vid.* XXIX, 2. अनुसर = अनुसर सँ, and means, at an opportunity, and hence, seizing the first opportunity.

अनूकाल = अंतकाल, *q. v.*

अनूप, *adj.* unequalled : Hence superior to. *In Vid.* XVI, 4. अनूपे for sake of metre.

अनेक, *adj.* many, innumerable.

अंत, (*Vid.* XXXIX, 2, and XXVIII, 4, अंते for sake of metre). End, conclusion, termination. Hence, the innermost part, or bottom of any thing : the time of death. *Vid.* XXVIII, 4, जिउ भेल अंत, my life came to an end.

अंतकाल, the time of death.

अतए, or अंतघ, *adv.* in another place, elsewhere.

अंतर, an intervening space, distance. Hence adverbially चारि कोस अंतर, at a distance of four kos.

अंदरात, (اندراات), the inner rooms of a house ; where the women reside.

अदेश, (اديشه) solicitude, apprehension.

अंधकार, darkness.

अंधार, *adj.* dark. (*In Vid.* 1, 3. अधारे, for the sake of metre).

अन्न, grain, corn, food.

अन्याइ, *adj.* (*fem.* same as masculine) not capable of discrimination, giddy (of a woman's conduct). *Lit.* unjust.

अन्हरा, *adj.* blind, deprived of sight.

अन्हरिआ, *adj.* dark, see राति.

अन्हरौन्ह, *adj.* darkish.

अन्हार, *adj.* (*fem.* अन्हारि, which in *Vid.* XXI, 6, is altered to अन्हारौ for the sake of metre), dark. Also substantive, darkness.

अन्हैर, continued bad fortune : hence injustice.

अपकीर्ति, disgrace, infamy.

अपजस, disgrace, infamy.

अपन, *or* अपने, *for* अप्यन *genitive of* अपनि self. One's own. अपन इच्छा, *or* अपन मन, wilfulness.

अपनहुँ, *old Maithili, or emphatic, for* अपना सँ, *abl. sing. of* अपनि, self.

अपना = अप्यन, *gen. of* अपनि.

अपनि, *reflexive pronoun, self. See Grammar.*

अपमान, shame, disgrace. *In Vid. VI, 6, अपमाने, for the sake of metre.*

अपराध, fault, crime, sin. *In Vid. LII, 1, अपराधे for the sake of metre.*

अपरुप, *or* अपरुप, *adj. (अपूर्व), un-*surpassed, matchless, wonderful, costly.

अप्यन, *see* अपन. .

अप्रिय, *adj. unpleasant, painful.*

अब, *adv. now.*

अबगाह, (1) *adj. certain, concerning* which there is no doubt.

अबगाह, (2) *v. n. to take for certain, to believe to be true. Vid. LXXXI, 9, & II, 4, अबगाह and अबगाहि for अबगाहि.*

अबगाह, (3) *v. a. to plunge into, to bathe in. Vid. XXIX, 2, अबगाहौ for अबगाहि for the sake of metre.*

अबगाहव, (1) the act of taking for certain.

अबगाहव, (2) the act of plunging into.

अवगुण, a bad quality, defect, vice.

अवतंस, an ear-ring, an ornament.

अवतर, *v. n. to become incarnate, to take visible form.*

अवतरन, the act of becoming incarnate.

अवतार, an incarnation of deity.

अवध, a period. *Hence, a limited or fixed time . a promise, stipulation.*

अवधान, (1) care, caution, attention.

अवधान, (2) (अवधारण), the act of settling or determining.

अवधार, *v. a. to settle, determine. Indeclinable Participle (अवधारि, but Vid. XVII, 7, अवधारौ for sake of metre) is used adverbially to mean, correctly, accurately, truly.*

अवधारन, the act of settling, or determining.

अवधि = अवध, *q. v.*

अवलंब, *v. n. to hold fast, to take refuge. Lit. to hang down.*

अवलंब, the act of holding fast, or taking refuge in.

अबला, a girl, a damsel, a woman.

अवसर, time, opportunity, proper season. तेहि अवसर, then.

अवशेष, अवशेष, (1) end. *Usually adverbially, finally, at last.*

अवशेष, (2) (अभिषेक), the act of bathing. *Vid. XXXIX, 5, अवशेषे for the sake of metre.*

अवश्य, *adv. certainly.*

अवसान, end, termination : the setting of a heavenly body.

अविकल, *adv. continually, incessantly.*

अविधान कर, to forbid.

अविरल, *adj. & adv. continual(ly). uninterrupted(ly) : crowded, in clusters.*

अविशेष, *adv.* without making any distinction, at random. *Vid* XXIX, 5, अविशेषे *for the sake of metre.*
 अवेकत, *adj.* invisible.
 अवोध, *adj.* witless, foolish.
 अमट, a coward. *Also adj.* Random, confused, unintelligible, (*as English is to a native who does not understand it*).
 अभरन, ornaments, jewelry, fine apparel.
 अभागल, (*frm.* अभागलि), *adj.* unfortunate, unhappy.
 अभिघात, the act of casting, or throwing.
 अभिनव, young, new, fresh.
 अभिप्राय, intention, meaning.
 अभिमत, (1) desire, wish.
 अभिमत, (2) desired, longed for.
 अभिराम, *adj.* beautiful, pleasing. *Vid.* XVI, 2, अभिरामा, *for sake of metre.*
 अभिलास, desire, longing. *v. a.* to desire.
 अभिसार, an assignation, caresses, dalliance, sexual pleasure. *Vid.* XXXVI, 1, अभिसारा *for metre.*
 अभेला, *adj.* careless, heedless; *Prov.* अभेला 'बिआह, कनपट्टी सेनुर, *see* हड़धड़ौ.
 अमरख, *adj.* foolish, silly.
 अमल, *adj.* clean, spotless.
 अमला. (املا) court officials.
 अमहार, *adj.* warm, tepid.
 अमा, अमाँ, a mother.
 असिष, ambrosia.
 असुआ, a mango (fruit or tree).
 अमोट, mango conserve.

अंबर, God.
 अयना, (اینه), a mirror.
 अयलऊँ, *for* ऐलऊँ, *past tense of* आ, *q. v.*
 अरतल, refuge, shelter, protection.
 अरबिंद, a lotus.
 अराचौ, large cardamums.
 अरण, *adj.* red, tawny: the dawn: vermillion. भाल अरण उमि गेल (*Vid.* XXXIV, 6,) vermillion (compared to the dawn) rose on her forehead, *i. e.*, her forehead became smeared with vermillion. *The vermillion patch on a woman's forehead, called टिकुलौ, is surrounded by a ring of small silver stars called बेनी.*
 अरि, an enemy. *The enemy of Indra was the Himālaya, see* सुरपति. *The enemy of Rābān was Rām, see* राबण. *The enemy of he-goats is* डेही, *see* अजेआ.
 अंगध, *v. a.* to pray to, entreat.
 अर्घ, an oblation.
 अर्थ, meaning: wealth.
 अलगाव, *v. a.* to lift up, raise.
 अलप, speech, talk.
 अलमव, *v. n.* to be wearied.
 अलसाएब, the condition of being weary, weariness.
 अलि, a bee; *hence metaphorically, a lady.*
 अल्हा, one of two famous brothers, अल्हा and रदल, whose exploits are sung by *Nats*.
 अवत, अवैत, *see* आ.
 असघै, pride, fine airs.
 असंख, *adj.* innumerable.

- असन**, food. The food of Agasti (*see* कुंभ तनय) was the sea, and the children of the sea are pearl oysters. (*See* तनय.)
- असनान**, **असननमा**, bathing. *Vid.* I, 1, असनाने *for metre.*
- असपर्स**, touch, the act of touching.
- असमसान**, a burial-ground.
- असमान** (آسمان), the sky.
- असरफौ**, a gold coin. *Pror.* असरफौ छूट, कोइला पर कपा, his gold mohars are not taken care of, and his charcoal is sealed up; penny wise and pound foolish.
- असरेस**, 'Asleshā. The ninth *nakshatra*, or lunar mansion of the rainy season.
- असल**, (اصل) **असलाह**, (*fem.* असलाहि), *adj.* true, real.
- असह**, intolerable, unbearable.
- असावरि**, name of a goddess, who was the special object of adoration to Chuhar Māl, and Salhes.
- असित**, *adj.* dark: the dark half of the lunar month.
- असौम**, the act of benediction, or blessing.
- असुजन**, (असजन), one who is not a near relation. In *Vid* LXXXI, 5, means an असुजन पत्र, i. e., a certificate given by a Panjiyār or hereditary genealogist, that there is no near relationship between a pair who are to be married.
- असल**, (امور) *adj.* realized (of money &c.).
- असोक**, an Asok tree (*Jonesia asoka*).
- अस्तुति**, praise.
- अस्तुरा**, (استرا), a razor.
- अस्नान**, bathing, a bath.
- अस्पर्श**, touching, the act of touching.
- अस्मिति**, memory, remembrance.
- अहर्निश**, *adv.* day and night; continually.
- अहलाद**, joy.
- अहौ**, अहै, *respectful pro.* you. *See Grammar.*
- अहिद्रा**, the goddess of sleep.
- अहि**, 3rd *sing. pres.* of the defective verb अह, to be, used only in this form.
- अहे**, *interj.* ah.
- अहोनिश**, अहोनिश, = अहर्निश, *q. v.*

आ

आ, *v. n.* This verb being of common occurrence in Maithilī is very irregular. There are besides many ways of spelling the different forms. The following are selected specimens of the various forms more commonly used. *Inf.* आएब: *Pres. Part.* अवैत: 3rd *simple Pres.* आव, आए, आये, आवय, आवयि: 2nd *Imperat.* आवह: 1st *Fut.* आएब: 2nd *Fut.* एबह: 3rd *Fut.* आओत, अवत, ओताह: 1st *Past.* अयलऊँ, ऐलऊँ, the latter being considered the more correct form. 3rd *Part.* आयल, आएल, the latter being considered the more correct form: *fem.* आइलि: *hon. masc.* ऐलाह, *Irregular fem.* ऐली: *Indeclinable part.* आवि, & आय. *Past. Part.* आएल, *fem.* आइलि. To come, to arrive: *Prov.* एबह, त जेबह कहाँ,

if you come, how will you go?
i. e., if you enter a trap you will
be caught; *cf. Lat. Vestigia nulla*
retrorsum.

आइ, *adv.* to-day.

आइ माइ, near relations, mothers and
the like.

आइलि, *see* आ.

आएल, *see* आ.

आएब, (1) *see* आ.

आएब, (2) the act of coming.

आओत, *see* आ.

आओन, the act of coming, arrival.

आओर, *conj.* and.

आँकुर, a seedling, a shoot.

आँकुस, a hooked spike for guiding
an elephant.

आँखि, an eye; *hence* vision, sight.

आँग, a limb; the body generally.

In Vid. XXVII, 2, आँगे emphatic,
even a limb.

आँगन, the inner court-yard of a
house.

आँगी, a woman's jacket.

आँगुर, a finger.

आँचर, a woman's body-cloth =
अचरा *q. v.*

आँटा, wheaten flour.

आँटो, a bundle of grain divided at
the end of a day's work between
the reaper and his master: *Prov.*
of an over-paid man, कोढ़ि कटनि-
हारको सुंगर सन आँटो, a lazy
reaper has an *anti* as thick as a
pestle.

आँड़, a testicle.

आँतर, (1) *adv.* within.

आँतर, (2) a sub-division of a field

for the purpose of ploughing:
the land contained within a plough
circuit: distance between two
objects.

आँति, a kind of scurvy.

आक, (अर्क) the sun.

आकंप, an embrace.

आकार, form, appearance, shape.

आकाश, the sky.

आकुल, *adj.* confused, agitated, dis-
tressed; *hence (of speech)* broken,
(of a lover) passionate.

आखर, a letter of the alphabet.

आखिर, (آخر) *adv.* at last, finally.

आग, *Hindī form of* आगि, *q. v.*

आगन = आँगन, *q. v.*

आगम, approach.

आगर, (*fem.* आगरि), *adj.* wise, cle-
ver, intelligent

आगा, *adv.* before, at first: used with
little or no meaning at the com-
mencement of the subject-matter
of a letter or document; *in such*
case it may be translated more-
over.

आगि, fire. आगि लगाव, to set on fire,
to burn. आगि ताप, to sit over a
fire; आगि तपैत रही, I was sitting
over the fire.

आग, *adv. & prep.* before.

आगु पाहु, *compound adv.* before and
behind: in single file.

आगू = आगु, *q. v.* as in the saying,
दखिन कन्या कन्या कुमारी, आगू थल
थल पीछू भारी; the pretty lasses
of South Tirhut, are pendent in
front, and heavy behind.

आगे (1) = आगु, *q. v.*

आगे (2) *interj.* = गे, *q. v.*

आचर, = आँचर, *q. v.*

आहौ, *interj.* fie!

आज, *adv.* to-day, now.

आज, *adv.* to-day, now. *Declined*,—

आजुक रैन, last night, (*lit.*) the night of to-day.

आजुँ, *adv.* till to-day.

आजे, = आज, *q. v.*

आज्ञा, an order, a command.

आठ, *num.* eight. आठम, the eighth.

आड़, a boundary between two fields, (*Bangali आदल*), = डराँड़, *q. v.* the more usual form is आरि, *q. v.*

आड़ंबर, majesty, splendour.

आड़, = आड़, *q. v.*

आदत, brokerage, commission.

आण, = आँड़, *q. v.*

आतप, heat, the hot season.

आतम, one's self.

आदमी, (آدمي), a man: a human being of either sex.

आदर, respect, reverence paid to any one.

आदि, the beginning of any thing; at the end of a compound, beginning with; hence et-cetera.

आध, आधा, *adj.* half. आधा आधा, आधा आधौ, आधे आधि, or आधा अद्धि half-and-half.

आधि, (1) आधौ, = आध, *q. v.*

आधि, (2) *adj.* more, excessive.

आधे, आधो = आध. In *Vid.* XVII, 4, विधि मुख आधो refers to the four faces of *Brahmá*. Half of this number is two.

आन, (1) *pro.* other, another, someone or something else, anything

else. आन आन, one

another. आनक आन someone or something else. This word is frequently written आने for the sake of metre.

आन (2) *v. a.* to bring, to offer.

आनदेस, *adj.* belonging to another country, foreign.

आनन, face, countenance.

आनंद, rejoicing, joy; the pleasures of love.

आनब, the act of bringing or offering.

आनि, (1) *Indecl. Part.* of आन (2), *q. v.*

आनि, (2) pride, self-respect, ambition.

आनू, 2nd Imperat. of आन (2) *q. v.*

आने, *see* आन, (2).

आन्हर, *adj.* (*fem.* आन्हरि), blind, sightless; *Prov.* आन्हर कुकुर बसात भूखे, a blind dog barks at the wind.

आप, (1) *v. a.* to place, put, lay, deposit. In *Vid.* XXXVII, 1, *Indecl. Part.* आपो instead of आपि, for the sake of metre.

आप, (2) आपु, आपे, *Reflex. Pron.* self.

Prov. आप कूटे आप खाए, घर मेहर नहिँ आगन मारे, जैसे तसर मैं लोटे गदहा, आगा नाथ न पौशा पगहा: himself he grinds his corn, alone he eats, in his house there is no wife nor in his court-yard a mother: like an ass who wallows on barren land, he has neither nose-ring in front, nor hobble behind; said of a man who is disowned by his people, or who has no friends. Cf. नाथ.

आब, *adv.* now, at this time.

आम, a mango, (fruit, or tree). *More usually आम्र.* आम is Hindi.

आमिल, acidity. *Especially*, dried chips of the mango fruit, used as a conserve. It is of two kinds, दड़िमौ and खेदुआ. The first is made from small immature mangos (टिकुला), and the second from large mangos.

आय, आयल, *see* आ.

आय तुलाइलि, *see* तुलाव.

आर, enmity.

आरत, आरति, (*fem.* आरति) *adj.* grieved, pained, anxious, aggrieved, (*of a lover*) eagerly desirous.

आरद्रा, Ārdrā, the sixth *nakshatra*, or lunar mansion of the rainy season.

आरि, आरौ, the boundary line of a field. *Cattle are sometimes grazed on these lines, and trespass thence into the fields themselves, which gives rise to many disputes; hence the proverb, आरौ जाइ त कपार लावौ, बीच बंगा चरवाहौ, if you go on an āri, have a stick for your head, (and then you may) graze your cattle in the midst of a cotton-field: i. e., when you take your cattle to graze on an āri, take care and be well-armed: आरिक चुक, Idiom. to lose the crops of one's field.*

आलय, a house.

आलस, weariness, laziness, idleness.

आला, a word not used by itself, but frequent as a termination of compound words, meaning a

house, *e. g.* सिवाला, "a temple of Śiva."

आलीवाली, worthless things; **Prov.* खाए लै आलीवाली तेल लगवे लै तीन तीन माली, *of a woman who is poor but makes display*, she eats worthless things, and has three Málins (maid-servants) to apply oil to her body.

आल, *or* आर, a potato.

आव, आवधि, आवय, आवह, and आवि, *see* आ.

आशीख, आशीष, a blessing, well-wishes.

आश्चरज, आश्चर्य, *adj.* wonderful, astonishing.

आस, hope, desire. *Frequently आसे for the sake of metre.*

आसन, a seat, abode. इंद्रासन, *the abode of Indra*, heaven.

आसरा, a retreat or refuge.

आसा = आस, *q. v.*

आमिन, the month Āśvin, (September—October). आश्विन कार्तिक = autumn.

आह, आहि (*Id.* LXVII, 2), and आहे *interj.* Alas! O!

इ

इ, *for ई*, this, *q. v.*

इआर, (یار), a friend.

इच्छा, a wish, desire. अपन इच्छा, wilfulness.

इजति, (عزت), chastity, female virtue.

इजलाश, (اجلاس) a court of justice.

इंजोत, light (natural or artificial).

Prov. चोर कतऊँ नहिँ सह्य इंजोत, a thief can never bear the light.

इंजोरिआ, moonlight, moonshine, a moonlight night.

इत, *adv.* here.

इनाम, (انعام), a present, a gift, reward.

इनार, a large masonry well.

इंदर, इंद्र, Indra, king of the subordinate gods.

इंद्रासत, the seat *or* abode of Indra : heaven.

इसारा, (اشارة), a sign, a hint, a knowing sign.

इसटौसन, (*English*), a railway station.

इस्त्री, a woman · a wife.

इहो, *pro.* this (*emphatically*).

ई

ई, *pro.* this. *See grammar.*

ईंटा, a brick; *Prov.* मन में आन, बगल में ईंटा, (pretending to have) something else in one's mind, and having a brick under one's arm (to throw at a person).

ईश्वर, Lord, God.

ईसम, *plur. pro.* these.

उ

उकत, उकुति, speech, a word, a fact, उकुति बेकत भेल, the fact was discovered. 2, Skill.

उक्ता, a torch.

उखड़, *v. n.* to be pulled out *or* up, (of bones) to be strained, उखड़ि जा, to be torn out. चार उखड़ि गेल, the bones were strained.

उखड़ब, the being pulled out *or* up.

उखम, the hot season. The months called जेष्ठ and आषाढ़, (*Jeṭh and A'khārḥ. May—July.*)

उखाड़, *v. a.* to pull up, dig up; to strain (a bone, *or* joint).

उखाड़ब, a pulling up.

उखेर, a wooden vessel for pounding grain, a mortar.

उगत, उगथि, उगल, & उगलन, *see* जग.

उगील, उगिल, *v. a.* to vomit, spit out.

उगलब, a vomiting.

उवार, *v. a.* to uncover, to take off (clothes); to unveil, undress, make naked. *Indecl. Part. Vid. XXIII, 8, उवारो for metre.*

उवारब, उवारो, the act of undressing, *or* making naked.

उचकपन, knavery, sharper's tricks.

उचक्का, a sharper, a pick-pocket.

उचार, *v. a.* to ask for, demand. (*Lit. to speak.*)

उचारब, a demand.

उचारि, the act of asking for, a request. (*Lit. speech.*)

उचित, *adj.* proper, right, suitable. *Also adv.* in a proper manner.

उचौति, propriety, mutual fitness. *Vid. XXIII, 12, उचौती for sake of metre.*

उकट, *v. n.* to jump, bounce; *Prov.* धेघ बल तोरा, उकटि गेल मेरा, you had a goitre, but it has jumped to my (neck).

उजरका, (*fem.* उजरकी), उजरा, (*fem.* उजरी), *adj.* white, brilliant.

उजरकारो, *adj.* white and black, black and white.

उजरीन, उजरीन्ह, *adj.* rather white.
 उजागर, (*fem.* उजागरि), white, brilliant, shining, moonlit (of a night).
 उजाड़, *v. a.* to destroy.
 उजाड़ब, destruction.
 उजाड़ू, a destroyer.
 उज्जर, (*fem.* उज्जरि) *adj.* white, brilliant.
 उंच, *adj.* high, good. उंच नीच, the good and bad.
 उंचाई, highness, height.
 उठ, *v. n.*, the following forms may be noted. 3rd simple present, उठथि: 2nd Imperat. उठ, उठु, and उठू (Irregular ऊठू), 3rd past. उठल (*fem.* उठलिह, उठलौह or उठलि) Indecl. part. उठि, (or Irregular ऊठि): Note also the pseudo-Sanskrit forms used by Vidyapati (XII, 5,) उठसि, thou risest, and (X, 7,) उठति, she riseth: to rise, arise.
 उठब, the act of rising.
 उठाव, *v. a.* to raise.
 उठाएब, the act of raising.
 उठान, the power of rising; उठान हार, to be so weak as not to be able to rise or move from one place to another.
 उठौना, the custom of taking any thing from the seller at regular intervals, and paying for it in lump sums at longer intervals.
 दूध उठौना, taking milk daily and paying for it at the end of the month.
 उड़, *v. n.* to fly (as a bird), to fly away.

उड़ब, the act of flying, flight.
 उड़ाव, *v. a.* to cause to fly, to let fly.
 उड़ाए दे, *id.*
 उड़ाएब, the act of letting (a bird) fly.
 उड़ाक, उड़ाक, a flier, a good flier.
 उड़रौ, a woman with whom a man has eloped, or whom he has carried forcibly away: the wife of a runaway marriage.
 उत, *adv.* there: *Prov.* उत तब, रत को, what were you there then, and what are you here now? (of a double-faced hypocrite).
 उतपात, a portent, a prodigy, a miraculous warning.
 उतर (1) a reply, an answer. *In Vidyapati, frequently emphatically उतरो.*
 उतर (2) the north; *adj.* northern.
 उतर (3) *v. n.* to be freed from. ठेहो उतर, see ठेहो.
 उतरब, the act of being freed from.
 उतरा, the twelfth nakshatra or lunar mansion of the rainy season, known as उत्तरफाल्गुनी.
 उतराहा, an inhabitant of the north.
 उतरौ, an outer garment.
 उतार, *v. a.* to free from, to take away, to take off (clothes, &c.), to take down.
 उतारब, the act of taking away, or off.
 उत्तम, best, excellent.
 उत्तर, (1 & 2) = उतर (1 & 2) *q. v.*
 उत्तिम = उत्तम, *q. v.*
 उत्पत्ति, origin, creation.
 उत्पात, = उतपात, *q. v.*
 उत्सव, a feast, a festival.

- उत्सुक, *adj.* regretting, regretful.
 उदमत, intoxication, senselessness, charming by magic. उदमत लगाए दे, to charm by magic.
 उदास, longing, disappointment, melancholy, sorrow, grief. उदास हो, to wither, to waste away.
 उदित, *adj.* arisen. उदित हो, to arise.
 उदेस, searching for, search.
 उनटा, *adv.* in a reversed manner.
 उनटा बाँध, a peculiar way of tying up a prisoner with his hands behind his back.
 उनैस, *num.* nineteen. *In Vid.* LXVII, 1, = the nineteenth consonant, = घ.
 उपकार, obligation, help, benefit, advantage.
 उपगत, *adj.* near. Hence, apparent, manifest.
 उपचय, increase.
 उपचित, *adj.* collected, piled up.
 उपह, *v. a.* to throw up water or earth, (*in irrigation or in making roads*). *In R.* 41, उपहै भै गेल, it became their lot to throw up earth: *as if for* उपहै लागल.
 उपहव, throwing up earth or water.
 उपज, *v. n.* to come into existence, to grow, to sprout, to arise.
 उपजव, birth, sprouting.
 उपट, *v. n.* to be uprooted, or destroyed.
 उपटव, uprooting, destruction.
 उपदेस, advice, counsel, hence any thing said.
 उपवन, a grove.
 उपभोग, *v. a.* to enjoy, (*e. g.* wealth, or a woman).
 उपभोगव, enjoyment.
 उपमा, उपमेय, *adj.* like, resembling, equal to.
 उपर, (1) *adv. & prep.* over, above.
 उपर, (2) *v. n.* to be torn up, plucked out, uprooted.
 उपरक, *adv.* over, above. उपरक फेक, to toss up, to throw up.
 उपसम, tranquillity, peace.
 उपहास, उपहाँस, laughter, laughing at, ridicule, an object of laughter. Frequently in *Vidyapati* उपहासे for sake of metre.
 उपा, a small kind of sandfly. See मोनचट.
 उपाति, a basket of food, given as a complimentary present to a friend; *Prov.* बास नहिँ पावौ, उपाति लै मारौ, you haven't even got leave to stay, and you are fighting for a complimentary present of food.
 उपासा, उपासे, = उपसा, *q. v.*
 उपार, *v. a.* to tear up, pluck out, uproot.
 उपारव, उपारन, the act of tearing out, or pulling out.
 उपेख, *v. a.* to throw. *Vid.* XXIX, 6, उपेखे for *Indecl. part.* for sake of metre. उपेख दे to throw down.
 उपेखव, the act of throwing.
 उपाय, means, pretext.
 उपास, a fast: *adj.* fasting, hungry and thirsty, with *gen.* मोर उपास thirsting after me.
 उबट *v. a.* to miss, or lose. बाट उबट to lose one's way.

उबटव, loss.

उबर or उबरि जा, *v. n.* to escape.

उबरव, an escape.

उबह, *v. a.* to carry. *F. 3, उबहत है;*
Kanauji for उबहैयहि.

उबहनि, the rope for raising the
bucket (डोल) of a well; *see* डोल,
शीप, खंभा, and डंकुल.

उबहव, carrying.

उमत, wilful, obstinate.

उर, the chest, breast, bosom. *Vid.*
XXXIX, 7, उर गासलि I tightened
up my chest, *i. e.* I drew a long
breath.

उरज, Born on the chest, *i. e.* the
bosom.

उर्ध्वास, *lit.* breathing up: *hence,*
breathing out. *cf.* अध्वास, breath-
ing down; *hence,* breathing in.
In Vid. XXXIX, 8, the word
means suffocation, supply होइत
अहि, suffocation takes place.

उलहन, blame, reproach.

उसर, (1) *adj.* saline: barren, un-
fertile.

उसर, (2) *v. n.* to retreat, disappear
उसरि जा to disappear, to be lost.

उसरंग, उसरंगि दे, *v. a.* to scatter.

उसरव, retreat, disappearance.

उसास, comfort, consolation, solace.

ऊ

ऊंच, (*fem.* ऊँचि) *adj.* high, lofty;
Prov. ऊँच दुकान, फीका पकवान,
a high shop and tasteless sweet-
meats; *i. e.* great cry and little
wool.

ऊँट, a camel.

ऊक, a torch.

ऊखर, ऊखरि, a wooden vessel for
pounding grain, a mortar.

ऊखि, sugar-cane.

ऊग, *v. n.* 3rd *sim. pres.* उगयिक,
3rd *past.* उगल or ऊगल, उगलन्हि.
3rd *fut.* ऊगत, or उगत *Indecl.*
part. उगि and ऊगि. To rise, to
come into being. To rise (*of the*
heavenly bodies, or the dawn). *Vid.*
LXXVII, 2, चान उगल हथि आधा,
a half-moon arose, *i. e.* Her half-
uncovered face appeared like a
half-moon rising *Vid. XXXIV,*
6, भाल अरण उगि गेला, see अरण.

ऊगव, coming into existence.

ऊजरकारी, = उजरकारी, *q. v.*

ऊठि, ऊठू, *see* उठ.

ऊद, an otter.

ऊधव, name of a cowherd, *whom*
Krishna sent from Mathurā to
Brindāban, with messages to the
Gopīs, and whom the Gopīs
entrusted with messages to Krishna.

ऊन, wool.

ऊपर = उपर, *q. v.*

इ

इतु, a season. *See* रितु.

इतुराज, the king of seasons, *Basant*
or Spring.

ए

ए, *interj.*, O!, Ah!.

एँ, *irregular instrumental of the*
pronoun ई, this, q. v.

एक, *num. adj.* one, एक बेरि, once ;
2. the same, एक रंग, of the same
colour, एक मत हो, to be of the
same opinion ; 3. a, a certain.

एकटा, *num. adj. (affix टा added to
give distinction)*. One ; a, a certain.

एकट्ठा, *adv.* together, एकट्ठा कर, to
collect, bring together.

एकदम सँ (ایک دم سے) (*Sal.* 20) at
once.

एकरार, (اقرار) an admission, confes-
sion.

एकभर, *adj. & adv.* alone.

एकहिँ, only one. The same. *Vid.*
LXXVIII, 4, एकहिँ सभनि, they
are all as one, but the passage is
obscure.

एकादश, *num.* eleven. *Vid.* LXII, 1,
The eleventh consonant, ट, which,
preceded by क (the first conso-
nant), becomes कट, a promise.

एकामि, *num. adj.* eighty-one : *Subst.*
'81, the *Basli* year 1281 (A D,
1873—74), in which the *Tirhut*
famine occurred

एखन, एखन, *adv.* now. एखनक, of this
time.

एको, only one, even one ; एको न not
one, none.

एगारह, *num.* eleven

एत (1), एतकय, एतवा, *adj.* this much,
so much ; this many, so many :

एत दिन, so many days, so long

एत (2), एतय, *adv.* here.

एतना = एत (1) *q. v.*

एतहिँ, *adv.* here.

एतेक, एतेक, *adj.* this much, = एत (1)
q. v.

एने, *adv.* hither. एने आवह, come here.

एलौ, *irregular for ऐलौह, see आ.*

एह, एहि, *pro.* this, = ई.

एहन, (*fem.* एहनि), एहन सन, *adj.*
such, so.

एहि, *see* एह.

एहेन, = एहन.

एहो, *pro.* this (*emphatic*), = इहो.

ऐ

ऐट, *v. n.* to turn aside, twist one's
body round.

ऐठ (1), the leavings, or remains of
a dish.

ऐठ (2), *v. n.* = ऐट *q. v.*

ऐठल, *adj.* wilful, obstinate; twisted.

ऐना (آینه), a mirror, a looking-
glass.

ऐरावत, Airavat, Indra's Elephant.

ऐलऊँ, ऐलाह, ऐलौह *see* आ.

ऐसन (*fem.* ऐसनि) *adj.* such.

ऐह = एह = ई, this, *q. v.*

ओ

ओ (1), a suffix frequently added to
words, and having the meaning of
even, at all, also ; *e. g.* सैओ, even
that, किहिओ, anything at all.

ओ (2), *pro.* he ; that.

ओ (3), *interj.* O !

ओआ, for *Braj वा*, oblique form of

ओ (2) *e. g.* ओआ पर, on it.

ओआकिफ, (واقف), acquainted with,
versed in.

ओँ, *conj.* and.

ओकर, *gen. sing.* of ओ. (2).

खोलाव, *v. a.* to spread (a cloth, or a bed).

खोलाएव, the act of spreading.

खोजह, (*وجه*), reason, cause.

खोभराव, *v. n.* to be put in disorder, (of hair) to be dishevelled.

खोभराएव, disorder, disarray.

खोभा, a magician, a charmer ; a tribe of Bráhmans. *Prov.* खोभा बिदाह कैल, गामक सुख ला (*of one who wedded an abandoned woman*) the ojhá married for the pleasure of the village.

खोभार्ह, incantations.

खौँठव, *v. n.* to rest or lean upon. also खौँठवि बैस.

खोठ, the lip.

खोत (1), a screen, a curtain, any intervening object which obstructs the view.

खोत (2), खोतय, खोतहिं, खोतऊँ *adv.* there, in that place: hence "then and there".

खोताह, *see* खा.

खोदार, *v. a.* to skin, to flay. Also खोदारि दे.

खोदिन, *adj.* relating to that day. (खो, that, and दिन, a day).

खोन, *adj.* own, peculiar. खोनके खोन, in proper shape. (*Sal. VII.*)

खोना, *adv.* otherwise.

खोर, limit, end, side, direction ; hence, the other side, or end. In *Vid. XXXVIII, 5*, the night is represented as the Ocean, of which she could not see the other side: 2. a face, an eye. Often खोरा and खोरि for metre.

खोरसिखर, (*English*) an overseer.

खोलाइति, (*ولایتی*) *adj.* English, European.

खोलाना, reproach, chiding.

खोसरवा, खोसारा, the outer veranda of a house.

खोहि, *pro.* = खो that.

खोहो, *emphatic for* खोहि, *q. v.*

औ

औ (1), *conj.* and.

औ (2), for ओ (2) *q. v.*

औँवाव, *v. n.* to be sleepy, to doze.

औँवाएल sleepy.

औँवो, sleepiness, dozing.

औखध, a drug, medicine. (*Vid. II, 10*, औखधो, even from medicine).

औघट, *adj.* deserted. (*Vid. V, 3.*)

औताह, *see* खा.

औन्ह, *v. a.* to cover, to conceal ; औन्ह पड़ब, *see* पड़ब.

औन्हो, a toe-ring with tinkling ornaments attached.

और, *conj.* and, also.

औरा, (खामलक), Emblic Myrobalan, the name of a tree.

औषध, = औखध, *q. v.*

क

कर, करल, *see* कर.

कखो, *pro.* any one, some one. कखो न, no one.

कखोन, *inter. pro.* Adjectival, and Substantival, who? what?

कँवल, a lotus.

ककड़ौ, a cucumber.

ककर, ककरा, ककरें, *see* के.

ककरऊँ, ककरो, *pro.* any one, some one, *also* genitive of केशो, any one, some one.

कक्का, a paternal uncle.

कखन, कखने, *adv.* when?

कगता, (کاغذ), paper.

कगनिष्ठा, the elevated bank of a river.

कगवा, = काग, *q. v.*

कंक, a beggar.

कंकण, कंगन, gold; a bracelet, an anklet. *Prov.* बर सरि गेल, कंगन ठामेँ, the bridegroom is dead, but the bracelets are still (worn by his widow).

कचहरौ, an office, place of business, "cutcherry".

कचे, कच्चा, (*fem.* कच्ची), *adj.* immature, untrue; false, untrue.

कच्ची बोल, a falsehood.

कजलि, collyrium, a black dye for the eyes, *more usually* काजर, *q. v.*

कंचन, gold. कंचन गिरि, a mountain of gold.

कंचु, कंचुक, a woman's vest, or bodice.

कंज, born in a lotus, Brahmin.

कट (1), a promise. *In Vid. LXII, 1, it is said to be composed of the first (क) and eleventh (ट) consonants.*

कट (2), *v. n.* to be cut. *The active form of this verb is काट or कटाव qq. v.*

कटनिहार, one who cuts, a reaper.

कटनी, the act of cutting. The quantity cut at one time, or in one task.

कटसरि, a necklace, a necklet.

कटहर, the jack-fruit tree; *Prov.*

गाख कटहर छोट तेल, *in order to eat jack fruit properly, the lips have to be oiled; here, a man is alluded to, who is counting on his chickens before they are hatched, and the proverb means, the fruit is still on the jack-tree, and yet he has already oiled his lips.*

कटौव, *v. a. 3rd past*, कटौलक, or (*Musalman*) कटौलकै: *cf.* कट (2): to cut, to divide

कटाव, the act of cutting.

कटाक्ष, an ogle, a side-long look, a glance.

कटार, a knife, a dagger.

कटि, the loins, waist, hip; *Prov.* नब जोगी केँ कटि में जटा, a new ascetic carries his matted hair on his loins. *i. e.*, does not know how to dress himself; कटि नहिँ चलैन्हि, केराक भार, he can't move on account of the (weight of his own) loins, (and yet he attempts to carry a) load of plantains.

कटिते, कटैत, *see* काट.

कटु, *adj.* bitter; *subst.* a bitter saying.

कटौलकै, *see* कटाव.

कठ, hard, difficult; कठ जीव, hard to kill, *lit.* hard-lived.

कठिन, hard in substance: hard, difficult: * (*of embraces*) strong, warm: distressed, in affliction.

कड़ड़ा, cow-dung, found in the forest, and not made into cakes, used for fuel. *See* गोहडा, गोरहा, चिपरौ.

कड़ुरि, a plantain, a plantain tree :
noted for its softness, hence prov.

कड़ुरि गाढ़ पर चितुआ जोख, even a
scraping shell is sharp enough to
cut a plantain tree = kick a man
when he's down.

कड़हर, (Skr. कलहर), the water-lily.

कड़, (fem. कड़ुर) *adj.* bitter, harsh :

कड़ुर बैन, a harsh saying.

कंठक, a thorn, a spine कंठक माँच,
in the midst of thorns.

कंठ, the neck.

कंठहार, a neck-lace.

कत, (1), *adj.* how much ?, how
many ?, how great ? ; *hence* many,
various, different.

कत, (2), *see* कतय.

कतर = कतय, *q. v.*

कतय, *adv.* where ? *In poetry, when
there are more than one कतय, in
one sentence, all but the first may
become कत. Also indefinite, some-
where, anywhere.*

कतरवाह, one who cuts sugar-cane
into small pieces, to feed a sugar-
press.

कतऊ, कतऊँ, *adv.* anywhere, some-
where.

कते, कतेक, कतेकाँ, *adj.* how much ?, how
many ?, *hence*, much, great many.

कते गोटेँ, *adj.* which of (two, or
more) ?

कथा, a word, a story : a song.

कथो, कथौँ, कथोला, कथैलै, कथौलय,
see कौ.

कदम, कदंब, a *kadam* tree.

कदलौ, a plantain, a plantain tree.

कदवा, mud, filth.

कनक, gold, कनक गिरि, a mountain
of gold : *also adj.* golden.

कनखौ, a side-long glance, 'a leer,
ogle ; *Prov.* बुड़वक रसिया, अन्हार
घर कनखौ, he is a fool of a lover ;
he ogles his sweetheart in a dark
room.

कमगुरिया, the little finger.

कनडेरिया, (कान one-eyed, डेढ़ one and
a half), *adj.* having half-closed
eyes. *Instr.* कनडेरिहँ, *adverbially* ;
with half closed eyes.

कनपट्टी, the temple of the head.

कनवा, a narrow drain or channel for
leading water from a main chan-
nel or पैनि.

कनसुपत्ती, a square winnowing bas-
ket, with only three sides : the
grain to be winnowed falling
through the open side.

कनहा, (fem. कनहौ) *adj.* one-eyed :
Prov. कनहौ बिलाद के घरे शिकार,
a one-eyed cat must hunt at
home, *i. e.* those who can't go
out of doors, must work at home.
कनहौ गाय के बिन बथान, a one-
eyed cow seeks a separate enclo-
sure, *i. e.* those in misfortune
seek to be alone ; अन्हारा न कनहा
राजा, a one-eyed man is king
amongst the blind.

कनिएक, *adv.* for a short time.

कनिक (1), *adj.* a little, small.

कनिक (2), कनिका, कनिकेँ, *see* के.

कनिसार, a furnace for parching
grain, (सार = शाला). *There are
generally one or two in a village,
and the owner charges for the*

- labour of parching; hence the prov. जौ जरि गेल, भार ला बान्हल हो, the furnace owner has over-burnt my barley, and has tied me up for the fee, i. e., adding insult to injury.*
- कनैक, कनेक, = कनिक (1), *q. v.*
कनेक चलब, throbbing.
- कनेछाँ, a damsel, a bride.
- कनै, कनैत, &c. *see* कान, to weep.
- कण्ठ = कंठ, *q. v.*
- कंत, a beloved one, a lover, a husband : *adj.* darling, beloved, lovely. *Frequently* कंते for metre.
- कंदर्प, the god of love.
- कन्या, a damsel, a girl.
- कन्हा, the shoulder.
- कन्हैया, *Braj.* a name of Krishna.
- कपटौ, deceitful, treacherous.
- कपड़ा, cloth : clothes, a suit of clothes (*consisting of five articles. See Chrestomathy, p. 19, note.*)
- कपाव, *v. a.* to cause to tremble; *Prov.* घर पैसब, जाँघ कपाएब, you would commit house-breaking (*Lit.* enter a house), and you have your legs trembling under you.
- कपार, the forehead : fate.
- कप्पा, a small kind of cloth worn by the poor round the waist.
- कफ, phlegm.
- कबज (قبض), possession : a writing of receipt, a rent receipt.
- कबंघ, a headless trunk.
- कबऊ, कबऊँ, *adv.* ever, at any time.
कबऊ न never.
- कवि, a poet.
- कवित, कविता, a poem.
- कविराज, a king of poets. (*Vid.* XXVIII, 7. कविराजे *for sake of metre*) : a doctor.
- वबूल, (قبول), the act of confessing, confession.
- कसर, the waist.
- कसरसायर, a carpenter's shop, in which both iron and wood-work are done.
- कसरिआ (1), a blanket; *Prov.* हम बीड़ो, जौ कसरिआ बीड़े, a man was once bathing, and was caught by an alligator by his blanket, his friend called out to him to let go the blanket, but he could not as he was entangled in it, hence he exclaimed, I'll let go the blanket, if it will let go me.
- कसरिआ (2), one who wears a blanket, a labouring man.
- कसरौ, a blanket : the fibrous substance of a jack fruit, in which the edible seeds are embedded.
- कमल, a lotus. *The flower-bell of this aquatic plant is supposed to be continually haunted by bees. It is also supposed to only open in the day and to close itself at night, bring thus the reverse of the कुमुद or Waterlily. Bees are supposed to be frequently imprisoned in the closed lotus bell during the night. It is frequently compared to a woman's eyes, face, hands, or feet. Common compounds are कमल कोख, or कमल कोष, a lotus bell. कमल नयन, (applied to a woman) lotus-eyed.*

कमल मणि, (*fem. applied to a woman*) lotus-faced. कमल धनर, the lotus-bee, *i. e.* the lotus loving bee. *In Vid. XLIII, 5, Rādhā compares herself to a lotus flower withering in the bitter Nīm basket of separation.*

कमला (1), Lakshmi, the consort of Vishnu; the latter became incarnate as Krishna.

कमला (2), the river Kamlā in Tirhut. कमलापति, the Lord of Lakshmi (*see* कमला) (1), *i. e.* Krishna.

कमवाव, *v. a.* to get weeding done : (*doubly causal*), to have a field weeded.

कमवाएव, the having a field weeded.

कमश्वर, (*English*) a Commissioner.

कमसलाह, (*fem. ०लाहि*), (کم صلا), untrue, not genuine.

कमाव, *v. a.* to weed a field : to serve.

कमाएव, the weeding of a field.

कमान, a bow, (the weapon).

कमार, a blacksmith.

कमासुत, a working member in a family, a bread-winner.

कमैनी, the act of weeding a field : a job of weeding.

कंपनी, (*English*) "the Company," the Government of India.

कंबल, कम्बर, कम्बल, a blanket. *Prov.*

ज्याँ भीजे त्याँ कम्बल भारी, the more a blanket is allowed to become moist, the heavier it gets, *i. e.* delays are dangerous.

कय (1), *pro.* several, many.

कय (2), कयल, कयलान, कयलन्हि, and कयलि, *see* कर (1).

कर (1), *v. a.* The following forms are found. 1 *Simp. Pres.* करै : 2 *do.* कर and (*Pseudo-Skr.*) करसि : 3 *do.* कर, करे, करय, कर, and करयिः 2 *Imperat.* कर, करह (*Fem.* करहि) करउ, कर, कर, करिए, करिऐ, and करियः 3 *do.* करयुः 1 *Fut.* करबः 2 *do.* करब, करबै : 3 *do.* करत, करताह : *Pres. Part.* करैत (*Fem.* करैति), and करइत, (*F. 67, gives the Kanauji करत*) : 1 *Past*, कैलज, and *vulgarly*, कैली : 2 *do.* कैलह, कैलज, कैल, &c. : 3 *do.* कैल (*Fem.* कैलि), कयल, कएल, कैलन्हि (कय०, कए०, &c.) and कैलनि (कय०, कए०, &c.) *Indecl. Part.* करि, करौ, करिए, कै, कय, कए, कं, कैक, &c. : To do, to act, कि करब जय (*Vid. LXXVIII, 4*) what shall I do with silent prayer, *i. e.*, such prayer is useless, दँश कर, to bite, मन कर, to desire : to commit (a crime) : to make, अधिक कय (*Vid. LI, 3.*) making more, hence honouring, *cf. English* "to make much of a person" : to put, to take, गोद कर, to take in one's lap, दूरि कर, to put aside : to say, नाहँ नाहँ कर, (*Vid. XXVIII, 5*) to say "nay, nay". इन इन कै कं, moment by moment. करै or करय चाह, to wish to do. करै or करय लाग, to begin to do.

कर (2), (*old. Instr.*, *Vid. XXXII, 1*, करि) the hand. कर धर, to take the hand, (*as of a blind man*) कर तल, the palm of the hand, also under the hand : कर जोर to clasp the hands in submission, or

reverence : a tax : the hollow stalk of the *Munj* plant.

कर, (3) *sign of the genitive case.*

करइत, *see* कर (1).

करजा, (قرض), a loan, debt.

करत, करति, करथि, करथु, *see* कर (1).

करधनी, a girdle.

करनैल, (*English*) a Colonel.

करपूर, camphor.

करब, (1) the act of making.

करब, (2) करबै, *see* करब.

करम, an action, a good action ; fate, *H.* 25, करम भेल निखट्ट, fate became intolerable ; *Sal.* VIII, धरम करम नहिँ बचतै, (our) fair fame will be destroyed, *lit.* faith and fate will not escape : धरम करम स, a form of oath, by my faith and fate : करम सँ निखल्ल अहि, it is written in my fate.

करमहिँन, करमहौन, *adj.* abandoned by fate, unfortunate.

करथ, *see* कर (1).

करथबह, *see* कराव.

करमि, (1) *see* कर (1).

करमि, (2) dried cow-dung.

करह, करहि, *see* कर (1).

करार, (قرار), a promise.

कराव, *v. a. (causal).* The following forms may be noticed. 3 simple

Pres. करावै : *Pres. Part.* करवैत :

2 *Rel.* करथबह, करैबह : *Past Part.*

कराओल. To cause to do.

करि, करिअ, *see* कर (1).

करिआ, *adj.* black ; dark ; darkblue.

करिए, *see* कर (1).

करिआम, करिआन्ह, *adj.* blackish.

करिका, *adj.* black.

करिनबाह, one who irrigates with a *Karín* ; *see* करौन.

करौ, *see* कर (1).

करौन, a spoon-shaped lever for irrigating fields.

कर. कह, *see* कर (1).

करअरि, a rover.

करण, *adj.* pitiful ; mournful.

करणम = करण.

कर, करै करैत, करैति, *see* कर (1).

करैक, *H.* 26, *gen. sing. of* करै *oblique, verbal noun of* कर (1), *q. v.*, भोजन करैक थारौ, plates for eating, *lit.* of doing eating.

करीट, *adj.* lying on the side, or arm. करीट खस, to fall sideways.

करनफूल, कर्णफूल, a plant, the *Mimosa sirisha* : an ear-button.

कर्तव्य, *adj.* necessary to be done, proper.

कल, a hand = कर (2), *q. v.* ; कल जारि, with hands clasped in submission or reverence.

कलकत्तेवाले, *adj.* of or belonging to Calcutta.

कलक्टर, (*English*) a Collector.

कलम, (قلم), a pen.

कला, beauty, brilliancy. *adj.* beautiful.

कलाबत, (*fem.* कबति), *adj.* possessing beauty, beautiful.

कलाल, a dealer in spirits.

कनित, *adj.* adorned.

कलौ, a bud, a young shoot.

कलस, pain, trouble, suffering, a pang.

कलाल, a wave : joy, happiness : a noise.

कलौ, a meal: the main meal of the day: dinner.

कलर, a beggar.

कवाइत, (قواعد), parade of an army or regiment.

कस, *v. a.* to tie, to tie tightly, to bind.

कसब, the act of tying, a tie.

कसनि, a woman's bodice.

कसबिन, कसबौ, कमबौन, (كسبي), a strumpet, a harlot.

कसरस, a miser.

कह, *v. a.* This verb is nearly regular. The following forms may however be noticed. *Pres. Part.* कहैत & कहइत: *Past Part.* कहल: 3 simple *Pres.* कह्यो: 2 *Imperat.* कहिऊन for कहइन्हि, कऊ, & कह, *Indic. Part.* कहि To speak, to say, to tell. *Vid.* XXXI, 2, कहिअ न जाए for कहल न जाए, it has not been said, is untellable. *Vid.* XXXIII, 5, कहिअ न पारिअ, I cannot tell. कहिअ is an old form of the past participle closely connected with the *Prākṛit* ppp. कहिओ: it is here used in the sense of a verbal noun. In *Vid.* XXXIV, 7, ताहि कहय किअ बाधे, what hindrance is there in telling it, कहय is for the oblique verbal noun कहै in the locative case. See *gram.* § 189 3. *Sal.* XIII, चोरोक हाल कहि देब, I will tell the facts of a theft, कहि दे, meaning to tell, cf. *id.* XXI, जबाब कहि दे, to answer. कहै लाग, (*id.* XIV,) to begin to say.

कहइत, *Pres. part. of* कह, for कहैत *Vid.* XXXII, 4, कहइत, *Instr.*, by relating, or betraying (a secret)

कहब, the act of speaking, speech, a saying.

कहय, see कह.

कहल, the act of speaking. Sometimes emphatically कहलौ even the telling.

कहाँ, *adv.* where? कहाँ लागि, how far?

कहिअ, see कह.

कहिओ, कहिओ बेरि, *adv.* ever. कहिओ न, never.

कहिनौ, speech, a saying; a word, a tale: news.

कहिऊन, see कह.

कऊ, see कह.

कऊँ, old and poetical sign of the accusative, as in *E.* 8.

काँ, old case sign of the accusative.

काँकरि, a cucumber. *Prov.* एक हाथक काँकरि, नौ हाथक बौआ a cucumber only one cubit long has an offspring nine cubits long, (cf. the parable of the seed of mustard).

काँख, the armpit.

काँच, काँचे (*Sal.* 2, & 16), immature, unripe, raw; fresh, green.

काँचन, gold.

काँचौ, the mucus of the eye.

काँट, a thorn, a spine.

काँटी, a peg, spike.

काँति, beauty, (= कांति *q. v.*)

काँध, the shoulder.

काँप, *v. n.* to shake to tremble.

काँपन, the act of shaking: trembling.

काँपव, = काँपन, *q. v.*

काग, (*fem.* कागि), or कगवा (*fem.* कगिया), a crow, which is in poetry taken as the type of a black bird with a harsh voice; in contradistinction to the Koul. See कोइल.

कागज, (کاغذ), paper; a written paper, a document.

कागा (*Mars.* 1,1) = काग, *q. v.*

काच, काच कौच, mud, filth.

काइ (1), *v. n.* to make excuses, to excuse oneself.

काइ, (2) a small cloth worn tightly round the hips and passing between the legs, tucked in behind. *Sal.* 17, & 20, काइ लगा, to tie such a cloth.

काइ, a tortoise.

काज, (*frequently* काजे *for the sake of metre*), what must be done, duty, नीक काज virtue; the necessity of using, business, *Vid.* XXXVIII, 7, आगिक काज, fire must be used, there is work for fire to do; object, desire, *Vid.* XXV, 1, नहिं हेए काज your object or business will not be accomplished: reason, *Vid.* IV, 2, बिन काज, without reason: use, usefulness, कोन काज, of what use? कोना काज, of any use: work, action, *Vid.* XXIV, 3, काज सखौ सँ on account of the action and her friends, on account of the nature of the deed and the presence of her friends.

काजर, soot, lampblack: collyrium, a dark unguent for enhancing the brilliancy of the eyes.

काजल, a working member in a house; a bread-winner.

काट, *v. a.* The regular *pres. part.* would be काटैत, *Sal.* however gives (XI) कटैत, & curiously enough (XX) the Bangálí कटिते, which is so far as I am aware an isolated example of the form, to cut, divide: to cut off: (*in Arithmetic*, to deduct, subtract. *Vid.* LXIII, 3, चलिष काटि •चारि, having deducted four from forty. *id.* 5, साठि काटि दह, having deducted ten from sixty. *Sal.* XI, संह काट, to dig a burglar's mine or hole. *id.* काटै लाग, to begin to cut.

काटव, the act of cutting, &c.

काटा, *adj.* bitter, astringent.

काठ, wood; a plank.

काड़ा, an anklet.

काढ़ावना, (*Skr.* कथ्), *v. a.* to boil, stew, digest.

काढ़ावनाएव, the act of boiling, &c.

कान, a side, a direction: a border, a margin.

कादव, कादो, कादौ, mud, filth.

कान, (1) *v. n. Pres. Part.* कनैत, to cry, to weep

कान, (2) the ear. *Vid.* XXII, 1, कान सुनलि *for* कान सं•सुनलि, I heard with my ears. *Vid.* LIII, 2. काने, *for sake of metre.*

कान, (3) *adj.* one-eyed, blind of one eye. *cf.* कनहा & काना.

कानन, a wood, a grove. *Vid.* LX, 1. कुसुमित कानन, the wood is full of flowers; where Rádhá compares herself to a flowery grove; see कुसुमित.

कानब, the act of crying, *or* weeping.

काना = कान, (3) *q. v.*

कानि, anger.

कानि, beauty, loveliness.

कान्ह, (1) a name of Krishna: *Hence in general*, a beloved one.

कान्ह, (2) the shoulder.

काम, *Instr.* कामँ, love, desire: the god of love, *who is considered a model of manly beauty.*

कामदेव, the god of love, *see* काम

कामधेनु, a fabulous cow, supposed to milk whatever the milker desired. (*Fid.* XVI, 8), *her husband is the bull which S'iva rides, see* पति, ता पति, & फल.

कामिनि, a lovely woman; a pretty girl: a darling.

कायथ, a man of the Kayasth class.

कार, कारज, a deed, action; business.

कारन, a reason, a cause; कोन कारन, why.

कारनौ, a patient, a sick man. *Prov.* बैदक घोड़ कतऊँ बे कारनौ चले, does a doctor's horse move unless there's a patient? [ugly.

कारि, *adj.* black, dark, dark blue; कारिकठ, कारौकठ, *or* कारौ कंतु one having a dark blue neck, *an epithet of S'iva*: the name of the nephew of Salhes (*Sal.* XX.)

कारि कमल, कारौ कमल, a kind of lotus having a dark-blue flower. (*Skr.* नौलोत्पल.)

कारौ = कारि, *q. v.*

कार्तिकेय, a name of Skanda, the god of war.

काल, (1) time, death, destruction.

काल, (2) (*F.* 19), = काल, a famine

काल कूट, name of a deadly poison swallowed by S'iva at the churning of the ocean.

काल्हि, *adv.* to-morrow, yesterday.

काहि, काहौ, *see* के.

काऊ, *Pro.* any one, some one.

काहे, *see* के.

कि, *see* कौ.

किअ, *adv.* why?

किए, *Inter. pro.* what? = कौ, *q. v.*

किरेक, *adv.* why? किरेकत, because.

किंकिणि, that which tinkles, *i. e.*, a girdle of bells: an anklet.

किहिओ, *pro.* anything at all.

किइ, *pro.* anything, something.

किइ न, nothing.

किन, *v. a.* to buy, to purchase, *but see* कौन.

किनब, the act of buying, *or* purchasing, *see* कौनब.

किरन, a ray, (of the sun or moon).

किरपा, pity, mercy.

किरपाल, *adj.* pitiful, merciful.

किरिया, an oath; *a most solemn oath is on one's son's head, and a liar will only take this oath when he has no son, hence the proverb, घर मँ बड़ न, बाहर बेटा किरिया, He hasn't even a wife in his house, and, abroad, he swears by his son's head*

किरियसंत, *adj.* performing all necessary religious actions, *hence* reputable, of good repute.

किरिन = किरन, *q. v.*

किला, किलय, किलै, *see* कौ.

किल्ली, a door-bolt : a wedge.

किसलय, a sprout, a shoot : a tendril.

किसान, a cultivator : a field labourer.

कौ, कि, or किए, (1) *interrogative pronoun, adjectival & substantival*. As a substantive, it has a declensional or oblique form कथौ, whence are forms like the instrumental कथौँ, and ablative कथौँ सँ. With the preposition ला, लै, or लय, properly the indeclinable participle of लें, to take, it forms a dative किला, किलै, किलय, कोला, कोलै, कोलय, कथोला, कथोलै or कथोलय, meaning why? which is the usual form of this adverb in Maithilī : What?

कौ, or कि, किए, (2) कौआ, or कियेक, *q. v.*, *adv.* why? also used as a simple particle giving an interrogative force to a sentence. *E. g.* तैँ कि तनिक गन जाए, are therefore his good qualities lost? *Vid.* XLII, 4.

कौ, or कि, (3) *conj.* either : or. कि ... कि, either or, नहिँ कि नहिँ, neither nor.

कौ or कि, (4) *conj.* that : often used after a vocative expectantly, introducing a direct statement; the words "I say" being understood. *In this sense usually not translated. E. g.* रे बटोहिआ कि तौँहौँ मोर भाई, O wayfarer, you are my brother, *Vid.* LXXIX, 9.

कौआ, (1) *adv.* why?

कौआ, (2) a box for holding vermilion.

कौँच, कौच, mud, filth = काच, काच कौच, *q. v.*

कौड़ा, a worm.

कौन, *v. a.* to buy, to purchase. *Vid.*

LXXIX, 11 कौनय = कौनै, (tell him) to buy.

कौन्ह *Braj.* for कैलन्हि, see कर (1).

कौर, a worm ; a parrot.

कौरत, fame, glory

कोरा = कोड़ा, *q. v.*

कौर्ति = कारत, *q. v.*

कुदर्यौ, a well.

कुँड़, a pot : तेल कुँड़ (*Letter*) oil and pots, hence means of subsistence, necessities of life.

कुकर, a dog : *Prov.* कुकरक पेट घी न पचे, *ghī* will not digest in a dog's stomach, (but is thrown up), *i. e.*, never trust a secret to a fool.

कुंकुम, a hollow globe of Sealing-wax filled with red powder, which Hindus throw at each other during the *Holī* festival. On striking any one they burst, & cover him with red powder. A woman's breasts are frequently compared to them.

कुच, a woman's bosom or breasts, compared frequently to cocoa-nuts, golden mountains, or the *Kunkum*, see कुंकुम.

कुंज, an arbour, a bower : hence (*Vid.* LX, 1) a lonely place : (a woman in her courses abstains from any kind of intercourse with men, being unclean).

कुंजौ, a key.

कुट, or कूट, *v. a.* to pound, grind ; *Prov.* घर सँ धान नहिँ बौबौ कुटतौह

चूड़ा, she has not even paddy in her house, and the lady would pound (expensive) *chūrā*, i. e., do an impossibility.

कुटकौ, a small kind of sandfly = नोन चट, *q. v.*

कुटान, the act or profession of pounding grain; *Prov.* साय करैन्हि कुटान पिसान, बेटाक नाचौ दुर्गादत्त, the mother gets her living by pounding & grinding grain, and has called her son Durgádatta (a name only affected by rich people).

कुटिआ, a slice, a portion.

कुटिल, *adj.* twisted : curling.

कुड़िआ, *v. n.* to itch.

कुड़िआएब the itch, itching.

कुड़िआएल, itchy.

कुड़रा, कुड़ुर, a mouthful : the act of rinsing the mouth.

कुंडल, an ear-ring.

कुंद, a shrub with a small white flower, the double Jasmine.

कुबजा, कुबजि, name of a hump-backed woman, befriended by Kṛishṇa.

कुबड़, कुबड़ाह, *adj.* (*fem.* कुबड़ि, कुबड़ाहि), hump-backed.

कुमकुम = कुंकुम, *q. v.*

कुमरि, a daughter = कुमारौ.

कुमार, a boy, a son, a prince राज-कुमार, a Rájput.

कुमैटौ, (*English*) a committee.

कुमारि, कुमारी, a girl, a daughter, a princess.

कुमुद, कुमुदिन, कुमुदिनि, the water lily. *A flower which is supposed to open only under the rays of the*

moon, and to remain closed during the day time. It is hence frequently contrasted with the lotus, see कमल.

कुंभ, a water jar : the forehead, गज कुंभ, an elephant's forehead.

कुंभकरण, कंभकरन, Kumbhakarna, the brother of the demon Rávana.

कुंभतनय, *Lit.*, the son of a pitcher. Name of the celebrated saint Agasti, or Agastya. *He is said on one occasion to have swallowed the ocean, which is hence called his food. (Vid. XVI, 6).*

कुम्हड़, कुम्हड़ा, the sweet pumpkin.

कुम्हरा, a man of the Kumhár or potter caste; *Prov.* निचिंत सते कुम्हरा, मटिआ न ले जाय चोर, a potter sleeps secure, for no one will steal clay, i. e., *Vacuus viator.*

कुम्हार, (*Fem.* कुम्हैनि) a potter : *Prov.* तेलौ बैल ला कुम्हैनि सत्तौ, for the sake of the oilman's ox the potter's wife becomes *suttee*, i. e., she interests herself in other people's affairs. See कुम्हरा.

कुम्हिलाव, *v. n.* to blossom.

कुम्हिलाएब, the act of blossoming.

कुरथौ, a kind of pea or vetch which seeds in December; (*Dolichos biflorus*).

कुरौ, the act of rinsing or washing the mouth : *cf.* कुड़ुर.

कुल, a family, a race.

कुलजानि, *adj.* born in a family. (*Vid.* LXXX, 2) ककर कुलजानि, born in whose family ?

कुलिश, the thunderbolt : adamant.

कुश, the *kus* grass.

कुशल, *adj.* in good health. *More usually subst.* welfare; (*Letter*)

कुशल है, welfare.

कुसिन्धार, the sugarcane.

कुसुम, a flower, a blossom : a woman's courses.

कुसुमाकुल, a collection of flowers.

कुसुमित, flowery : (*of a woman*) in courses. In *Vid.* LX, 1, there is a play on the double meaning of the word, see कुंज & कानन.

कुसेथर, *v. n.* to spread *kus* grass.

कुसेथरि दे to make a bed of *kus* grass by the side of some sacred spot, vowing not to leave it until one's boon is granted by the gods.

कुह, mist, fog.

कुंज = कुंजौ, *q. v.*

कुट, *v. a.* to grind, pound, see कुट.

कूद, *v. n.* to leap, jump; *Prov.* बैल न कूदे, कूदे तंगौ, a bullock does not leap, but his load does.

कूप, a small dug well with no masonry about it; *Prov.* गंगा अर्धैति कूपक देहाद, when he has the Ganges close to him, he bewails the want of a well, *i. e.*, the more we get the more we want.

कूर, a heap of dried grass : sweepings, dung.

कूरी, gaugling; *cf.* कुडूर, कुरी.

कुल, a family = कुल, *q. v.*

हृत्तारथ, *adj.* having one's wishes satisfied.

हृपा, pity, mercy.

हृपागति, *epithet of Rām*, the path of mercy.

हृष्ण, the god *Kṛishṇa*, whose amours

with *Rādhā* are described by *Vidyapati*.

हृपिन, a miser. *Prov.* हृपिन कोटली, *आनभग, हूनु एक समान-डलेत मैं सुख जपजात, *घैचत निकसत प्रान, which will not bear translation.

हृपि, cultivation; a field.

के, (1) *interrog. pronoun.* (*nom.* के, *acc.* कनिका, काहि, ककरा, or केकरा;

**Instr.* कनिके ककरे, or केकरे; *gen.*

कनिक, ककर, or केकर; कहे is sometimes found for काहि): who?

काहि *adverbially*, why?

के (2) *for कौ, q. v.* [*of केशो.*

केशओ, even any one *emphatic form*

केशो, केन, केदुड, *indef. pro.* some one,

any one, सभ केशो, every one, all,

केशो न, no one, (*Vid.* XIII, 2)

पुरुब सुकत फल केदुड पाओत, (if)

any one will obtain the fruit of

former virtuous acts: some one,

a certain one, (*Vid.* LXVI, 9)

केशो कहँ सौतल चंदा, there are some

who call the moon cool: केशो

..... केशो, some others:

one another.

केशोरौ, the bed of a garden.

केशोला, name of king *Bhām Sain's* fort, (*Sal.* XIX.)

कौ, sign of the accusative case.

कौत, a whipping, flogging, caning.

केतना, (*Hindī* कितना) *F.* 30, how much?

केदलो, a plantain fruit, or tree, see कड़रि.

केदुड, some, any one; see केशो.

केन, (1) *adv.* why.

केन, (2) *interrogative indefinite pronoun*, any one ?

केवल, *adv.* only.

केर, sign of genitive case.

केरा, a plantain, *see* कड़रि.

केस, *v. n.* to play, sport ; to caress, to dally.

केलब, dalliance.

केला, a plantain, *see* कड़रि.

केलि, (1) play, sport ; caresses, amorous dalliance.

केलि, (2) *Indecl. part. of* केल, *q. v.*

केवाड़, केवाड़ौ, a door, *as distinct from* दुआर, a doorway. *The word for door is* केवाड़, *and never* द्वार *or* दुआर. (*Vid.* XXVIII, 3) बजर केवाड़ लगाए दे, to fasten a door tightly ; (*Vid.* LXXVII, 1) केवाड़ खोड़ाएल, he opened the door ; (*Sal.* XIII,) केवाड़ खोलि, having opened the door.

केवल = केबल, *q. v.*

केश, केस, hair. केस पास, केसक पास, a head of hair, locks of hair.

केसर, a fragrant kind of flower : a filament, hair.

केहन, *adv.* what like : how, why ; (*Vid.* LXXXI, 1) तनिक केहन बिबाह, how can there be a marriage to him, how can he get married.

केऊनौ, the elbow. केऊनौक नौचा the forearm.

केहेन = केहन, *q. v.*

केहरि, a lion.

कै (1), the 'sign of the' accusative case.

कै, (2) *adj.* how many.

कै (3) *see* कर (1).

कै, the sign of the accusative case.

कैची, a pair of scissors.

कैतुक, curiosity, interest.

कैनिहार, a doer.

कैल, कैलकै, कैलन्हि, कैली, *see* कर (1).

कैसे, *adv.* how ?

का (1) (*F.* 59, &c.) sign of accusative (*Hindī*).

का, (2) (*F.* 35, &c.) *Hindī inter. pro.* = के, (1) *q. v.*

काइ, *pro. indef.* = केओ, (*for Hindī* कोई).

काइरौ, (*fem.* काइरिनि) a man of the Koirī caste ; *Prov.* काइरौ कुम्हार बास न पावे, बाभन आँटा भन, a Bābhan demands (and gets) wheaten flour, in a house where a Koirī or a Kumhār will not get even a lodging ; ब्राह्मन नाचै काइरौ देखै, a Brāhmaṇ dances, and a Koirī is looking on, *i. é.*, things are topsy-turvy.

काइल, (*fem.* काइलि) the Indian cuckoo. *The song of this bird is supposed to be an incitement to love, cf.* काग

काइला, charcoal.

काउ, *indef. pro.* any one, some one.

काकिल = काइल, *q. v.*

काख, a treasure, (*Vid.* XVI, 6), *the treasure of the pearl-oyster is the pearl. See* तनय, असन, *and* कुंभतनय : a receptacle : *cunus* : the womb : the bell of the lotus.

काटि, a *kror*, ten millions, 10,000,000 : *hence*, innumerable :

काटिऊँ, even by ten millions.

काठौ, a grain-chest.

कोड़, *v. a.* to dig. *Prov.* खेत भासे
चारि कोड़ो, the field is flooded,
cut its boundary embankments,
i. e., passion must have a vent.

कोढ़ि, a leper : *adj.* lazy.

कोढ़िआ, leprous ; a leper : lazy.

कोढ़ो, leprosy. *Also adj.* leprous.

कोतवाल, a watchman, a *chaukidār*.

कोतवालो, the beat of a *chaukidār*,
the district for which a *chaukidār*
is responsible : the office of a
chaukidār or watchman : the pay
of a *chaukidār* : the subscription
or tax paid by the members of a
community to pay a *chaukidār*.

कोदारवाह, a worker with a *kuddālī*,
(*see* कोदारि) a digger.

कोदार, कोदारि, a *kuddālī*, a kind of
hoe or mattock used for digging.

कोदो, a small cereal grain, *Paspalum*
scrobiculatum, which ripens in
the autumn.

कोन, *interrog. pro.* (usually *adjective*)
what? who?

कोना, *adv.* how?

कोनो, *pro.* any.

कोप, anger, rage. (*Vid.* XLII, 1),
कोपऊँ, even in anger. [ful, delicate.

कामल, *adj.* tender, youthful, grace-
कामले, youthfulness.

कार, a boundary line : the lap ; *Prov.*
कार मँनेना, नगर मँसेर, the boy is in
his mother's lap, and they are cry-
ing search in the city.

कोर्ट, (*English*) the Court of Wards.

कारा, the sloping bamboos which
form the main body of a roof,
crossed and held together by
horizontal battis (*see* बत्तौ).

कोला, a plot of land, a subdivision
of a field. कै कोला कैक, how many
plots are there (in that field)?

कोल्ह, an oil-press ; *Prov.* देल खरी
खाय नहिँ बरदा, कोल्ह चाटे जाय, the
bullock won't eat oil-cake, when it
is given to it, and yet goes and
licks the oil-press ; stolen goods
are sweet.

कोस, a *kos*, two miles : *Prov.* कोस
ला मारि, (men dispute) about
(the distance in) a *kos*, (and come
to) blows, *i. e.*, what dire events
from trivial causes spring : (*Sal.*
XI) दुर चारि कोसक बोच सँ, from
a distance of two or four *kos* : (*id.*
12) चारि कोसक तर दै, having
passed over four *kos*.

कोष = कोख, *q. v.*

कोच, a pond, a tank. The water of
a tank : an old word not used
now-a-days except in women's
talk.

कोहवर, a bridal chamber.

कोहा, (1) a kind of small earthen pot.

कोहा, (2) *v. n.* to splash (*of water*).
An old word, not used in common
talk.

कोहाएब, a splash. . .

कोया, a crow (the bird) : कोया
उड़ान, the flying of a crow, a
• straight line, "as the crow flies."

कोखन, *adv.* at any time.

कोड़ि, a cowrie, a small shell used as
money : money. •

कोतुक, joy, pleasure, enjoyment.

कोन = कोन, *q. v.*

कोनि परि, on whom?

कोने, *adj. pron.* = कोन, *q. v.*

कौर, (*Skr.* केवल), a mouthful.
 कौशल, skilful, clever.
 कौस्तुभ, a marvellous jewel, produced
 at the churning of the ocean, and
 suspended on Kṛishṇa's breast.
 क्या, (*F.* 59) (*Hindī*), why?
 क्योट, a man of the Kaivarta *or* fisher
 caste.
 क्रिपा, mercy, pity.
 क्रिपाल, *adj.* merciful, pitiful.
 क्रीड़ा, sport, play: sexual inter-
 course.
 क्षण, a moment, an instant.
 क्षत, a wound.
 क्षति, loss, damage.
 क्षय, destruction.
 क्षेम, *v. a.* to pardon; *cf.* क्षेम.
 क्षेमब, the act of pardoning, pardon.

ख

खरबा, *oblique form of* खारब, *q. v.*
 खखड़ौ, chaff.
 खग, a bird: a star.
 खगपति, the lord of birds, Garur: the
 lord of stars, the moon; the son
 of the moon (*Vid.* XVIII, 7) is
 the pearl.
 खगौ = खगौ, *q. v.*
 खंजन, a small kind of wagtail
 (*Motacilla alba*), to which the
 pupil of the eye of a beloved one is
 frequently compared.
 खटतुरस, *adj.* slightly acid: sour-
 sweet.
 खटर, a rattling sound.
 खटाई, acidity: dried unripe mango
 chips.
 खटाक, *adv.* immediately, on a sudden.

खटिआ, a small bed, a cot; a bed, a
 couch.
 खटिक, chalk.
 खट्टा, *adj.* acid, sour.
 खड़दौ, a long stiff kind of grass,
 used as the substratum for
 thatches.
 खड़, खड़, any kind of grass, more
 especially a long kind of thatch-
 ing grass.
 खंड, a division, a piece: a country, a
 continent. *Added to numerals*
expletively, e. g., एक खंड, one. सात
 खंड, seven (*Sal.* XII.).
 खंडित, *adj.* divided, broken.
 खन्ना, a hole; a ditch, a moat.
 खडा, खडौ, a ditch; *cf.* खाधि.
 खन, a moment: a time. *Frequent-*
ly added to form adverbs of time,—
e. g., जखन, when, तखन, then:
used adverbially, खन खन, at
 one time at another time.
 खनतौ, a hoe;—*an instrument com-*
monly carried by naṭs, (*Sal.* XVII).
 खंधक, (خندق), a pit.
 खपड़ोइआ, the skull, a skull.
 खप्पा, a cover. [sage.
 खबरि, खबरिआ, (खبر), news, a mes-
 खंभा, a pillar, a post, the post of
 the lever of a well, *see* डोल,
 उबहनि, कौप, and डेकल.
 खम्हा = खंभा, *q. v.*
 खम्हलौ, (*dim.* of खंभा), a small post.
 खरचौ, (خرج) money for expenditure;
Prov. घर खरचौ त सुतौ निचिंत,
 when there is money in the house,
 you may sleep without care.
 खराचौ, खराचौनि, खराम, a wooden
 slipper, a patten.

खरिखा, *adj.* salt.

खरिद, (खريد) *adv.* bought, purchased.

खरिहान, a threshing-floor.

खरी, chalk.

खरेहा, a hare.

खलिखा, *adj.* empty; *Prov.* खलिखा हाथ मूह नहिँ पैस, a man does not lift an empty hand to his mouth.

खवास, (खवास), a male servant; *Prov.* चोरक संग चोर, पहरूक संग खवास, with other thieves he is a thief, but in the presence of the watchman, he is simply a servant.

खस, *v. n.* to fall, to fall down, to stumble. *The usual word for "to fall," in Maithili with or without पर or पड़, e. g., खसि पड़ब, "to fall down" = the Hindi गिर पड़ना. The Past Part. is used idiomatically in the phrase बेर खसल, it is the afternoon.*

खसन, खसब, a fall. the act of falling; *Prov.* खसनेँ न लजाय, हसनेँ लजाय, a man is not put to shame by falling, but by being laughed at.

खसा, a kind of coarse muslin.

खसाव, *v. a.* to cause to fall, to knock down: to toss about: to pitch a tent, डेरा खसाओल (*Sal. X*), डेरा खसाए देल (*id. 18*).

खा, *v. a. Past Part.* खाएल. खाओल is rare and incorrect, 1 *retro. cond.* खैतजँ: to eat; to receive (punishment, abuse, &c.); to enjoy.

खाएब, (*obl.* खएबा) the act of eating.

खएबाक जोग, fit to eat.

खाज, an eater. • •

खाएल, *Past Part.* of खा, eaten.

खाँचौ or खाँभौ, a basket.

खाँजौ, a net for holding mangos or other fruit.

खाकौ, a beggar.

खागि, lack, want.

खाट, a bed, a couch.

खाढौ, a staircase.

खाता, a ditch, a moat.

खातिर, (خاطر), *prep.* for the sake of.

खाधि, a pit, a ditch; *cf.* खडा.

खाधुर, a heavy eater.

खाह, a heap; *often used in the sense of the indefinite article, e. g. (F. 49) कौन्ह कुमैटौ खान, they made a committee.*

खानातलासा, (خانه تلاش), a house-search: the searching of the house of a suspected thief by the police.

खानि, an excavation, a mine.

खाप, a cover: a tenure of land in which rent is paid in money.

खापरि, half a broken pot, used as a platter for eating from, or for parching grain.

खामिनि, (خاوند) a mistress.

खान्ह, खान्हौ, a pillar, a post.

खाय, (*oblique verbal noun 3rd form of खा*) the act of eating; *Prov.* बुड़बक मोखाँ, बकौ खाय तँ राकस, the Miyā' is a fool, he gobbles goat-flesh like a goblin.

खास, खासा (*F. 69*), (خاص), special: chief, preeminent.

खिखिर, a fox; *Prov.* छोट खिखिर के मोट नागड़ि, small foxes have thick tails.

खिचड़ौ, (*Skr.* छशर, *Pr.* किसरो) a vegetable pottage.

खिड़ाव, *v. a.* to spread, to extend;

नजरि खिड़ाव (*Sal. VII*), to extend one's vision, *i. e.*, to gaze in all directions.

खिड़ाव, a scattering.

खिन्न, *adj.* wasted away ; thin, lean.

खिसिआ, *v. n.* to be fretful ; to be enraged ; to be angry.

खिसिआव, fretfulness ; rage.

खिसिआएल, (*Past Part. of खिसिआ*), fretful, angry.

खिसिआह, (*fem. ०आहि*) *adj.* ill-tempered, fretful, peevish.

खीचड़ि = खिचड़ौ, *q. v.*

खीरि, rice-milk.

खौस, anger.

खुजल, *adj.* open : (*of a sword*) drawn (*Mars. I. 4*).

खुटा, a peg, a post ; *Prov.* खुटाक बल पड़इ चिकर, the buffalo calf lows on account of the firmness of the peg (to which he is tied).

खन, *v. n.* to be engaged.

खुबसुरति, (خوبصورتی), beauty.

खुरौ, the hoof of an animal : *cf.* खूर.

खुसौ, *adj.* (خوشی), delighted, glad, happy : contented = खूशौ.

खुहटौ, splinters of wood for fuel.

खूँटौ, खूटौ, an ear-ornament.

खूब, (خوب), *adv.* well, very, very much.

खूर, the hoof of an animal : *cf.* खुरौ.

खूशौ, (خوشی) *adj.* pleased.

खेड़हौ, खेड़ौ, *Mung* (*Phaseolus mungo*), a kind of kidney-bean which ripens in the spring.

खेत, a field : husbandry, *Hindi Loc* खेतहिँ, in the field (*F. 12*.)

खेतमास, खेतमासु, (*Sk. मास*), a kind of bean (*Phaseolus radiatus*).

खतहिँ, *see* खेत.

खेद, खेध, pain, suffering.

खेप, (1) *v. a.* to cause to pass by : to pass (one's time or life).

खेप, (2) a trip, or journey. The weight of luggage which can be carried at one time.

खेबनहार, केबनिहार, the punter of a ferry boat, *i. e.*, the man who punts : a rower.

खेलाव, *v. a.* 3 *fut. fem.* खेलौती, (*Ná. 1*), to cause to play, or sport, to play with : to dally. खेलार धमाउर (*Sal. VII*.) they sported madly.

खेलाएव, play, sport : dalliance.

खेलाओन, खेलौना, a plaything, a toy.

खेबनहार = खेबनहार, *q. v.*

खेसाड़ौ, खेसारौ, a kind of grain on which bullocks are fed, *hence Prov.* तुरक तारौ, बैल खेसारौ, बामन आम, कायथ काम, toddy is necessary for a Musalmán, *khesári* for a bullock, mangos for a Bráhmaṇ, and service for a Káyasth.

खेवा, खेवाइ, ferry hire.

खेहार, *v. a.* to pursue ; खेहारनेँ फिर, to continue pursuing.

खेहारव, pursuit.

खे, a pit, a trench.

खेक, a hedgehog.

खेच, *v. a.* to pull, to draw, to drag.

खेतजँ, *see* खा.

खैरात, (خیرات), alms.

खैलाह, (*fem. ०आहि*) *participial adj.* eaten.

खोइआ, a kind of conserve made from large dried mangos ; *see* आमिह.

खोँदरा, the bark of a tree; a pocket, or bundle made by tying up the lower edge of a wearing cloth; *Prov.* बुड़बक कनेछाँ केँ नौ खाना खोँदरा, a foolish bride takes only nine annas away in her pocket (as a present) (*Sal.* IV) गहना खोँदरा बाँधलि, she tied up her ornaments in the hem of her garment.

खोँता, a bird's nest.

खोँप, a house, hut; a nest.

खोखस, the breast-bone.

खोखौ, the sound produced by clearing the throat.

खोज, *v. a.* to seek, to search for.

खोजब, a search.

खोड़स, *adj.* sixteen; (*Vid.* XXIII. 3), *there are sixteen śringāras or graces, see* शृंगार.

खोनाठ, hot ashes; *Prov.* खोनाठे पाखरि अमहार, can you warm a tank by throwing hot ashes into it?

खोपड़ौ, (*dim.* of खोँप) a hut.

खोर, a heap of grain.

खोल, *v. a.* to open, unloose, खोल दे, to release.

खोलब, the act of opening, or unloosing.

खोलाव, *v. a. (causal), 1 past fem.*

खोलाओलि, 2 *pasti fem.* खोलौलिहि (*Sal.* XVII), to get a person released.

खोखा, one who eats much.

खौती, a severe kind of fever.

ग

गर, (1) *interj.* usually applied to women; lo!

गर (2), the body; *Vid.* XIX, 3, गर साज, adornment of the body.

गर (3), *Hindī for गेल, (F. 59), see* जा.

गगन, the sky, atmosphere. *Vid.* XXXVI, 8, (*cf. id.*, XXXV, 2, गगन नक्त) गगन तारा, the stars of the sky.

गंगा, the river Ganges. *Vid.* LXXVII. 2, *Skr. Voc.* गंगे, O Ganges.

गङ्गवाह, a man who climbs trees.

गङ्गिआ, a tree.

गज, an elephant.

गजबजाहटि, confusion.

गजराज, a name of Airāvata, the elephant on which Indra rides, and which is therefore the king of elephants.

गजवाह, a netter of fish with a गाँज, or horn-shaped basket.

गंजन, a destroyer, one who destroys.

गड़, *v. a.* to fall, to be thrust into: *Prov.* कानक हले आँखि मैं गड़ल काँटी, I was about to cry, when a peg was thrust into my eye, *i. e.*, I got something to cry for.

गड़बड़ाहटि, confusion.

गड़ाँस, a halbert, a pole-axe.

गड़िवाह, a *Gāṇīwān*, or cartman.

गढ़, (1) a fort, a fortress, a castle.

गढ़, (2) *v. n.* to melt, to be melted; *v. a.* to melt, to dissolve.

गढ़ब, melting, dissolution.

गढ़ाव, *v. a.* to have melted, to cause

- to be melted; to have cast (*of ornaments etc.*), (*Sal. III*) गहना गढ़ाव, to have ornaments made.
 गढ़ाई, hire for making gold or silver ornaments.
 गढ़ाएब, the act of getting anything melted, a melting.
 गणक, an astrologer.
 गत, *adj.* gone.
 गतर, a limb (of the body).
 गति, gait, a manner of walking: a refuge.
 गप्ता, a pair of boards, or sheet of paper, for containing manuscripts.
 गद्गद्, inarticulate utterance; sobbing; broken language.
 गदरि, a kind of autumn rice.
 गदहवा, गदहा, an ass, a donkey.
 गदहिआ, a donkey-keeper; *Prov.* बाप गदहिआ, पूत ब्रह्मचारी, the father is a donkey-keeper, and the son a saint.
 गदा, a club, a cudgel.
 गदौ, *see* गद्दौ.
 गद्गद् = गद्गद्, *q. v.*
 गद्, prose; as distinct from पद् or पद्य, verse.
 गद्दौ, गद्दौ, a cushion, a seat; a throne.
 गन, गण, a number, a mass: a sign of the plural, *e. g.*, (*Vid. XVIII, 27*) तारा गन, the stars.
 गनी, (غنّی) *adj.* rich, (*F. 72*).
 गप्पा, a tattler, a gossip.
 गब्य, cow's milk.
 गसन, the act of going, going.
 गमाव, *v. a. 2nd Past.* गमौलह; to cause to go, to pass (time &c.), *e. g.*, राति गमाएब, to pass the night.
 गमाएब, the act of passing (time &c.).
 गमार, गमारौ, गमाए, *adj.* inhabiting a village: rustic: a fool, foolish.
 गमैआ, living in the village, tame (*opposed to बनैआ, wild*); also गमार.
 गमौलह, *see* गमाव.
 गंभड़ौ, an early kind of winter rice, which ripens in sixty days (*hence also called साठौ*), "gumree."
 गर, (1) *v. n.* to melt; to flow down.
 गर, (2) the neck = गरा, *q. v.*
 गरज, *v. a. (Kanauji 3rd Pres. F. 3, गरजत है)*, to roar, to bellow, to thunder.
 गरजब, a thundering noise.
 गरहथा, putting the hand on the neck = गरदनिआ, *q. v.*
 गरद, noise; outcry.
 गरदनि, (گردنی), the neck.
 गरदनिआ, the act of a thrusting a person away by the nape of his neck.
 गरदा, (گرد), dust.
 गरब, a flowing.
 गरबैतौ, (*fem.* गरबैतिनि) *adj.* proud (*Ná. 3*).
 गरबंधन, the charmed ligature applied to a limb in a case of snake-bite.
 गरभ, a womb: a foetus: pregnancy.
 गरमौ, warmth: the hot season: venereal disease.
 गरल, *adj.* lean.
 गरस, *v. a.* to swallow.
 गरसब, a swallowing.
 गरह, a planet. (*Vid. XVIII. 6*) there are nine planets, and this

number added to the number of the oceans,—seven, makes up the number of the graces—sixteen : see खोड़स.

गरा (1), गर, the neck ; *Prov.* ग कहैत गरा हाथ, he told his servant to put his hand on so and so's neck and turn him out, but before he had got further than the ग of गरा, the attacked one came and put his hand on the other's neck, and turned *him* out, *i. e.*, the biter bit : *lit.* as he said “ग,” he found a hand on his neck.

गराएब, a swallowing, a devouring.

गराव, to swallow, to swallow up, devour.

गरास, devouring, eating. (*Vid.* LXIII, 6 &c. गरासे *for sake of metre*).

गरीब, (غریب), *adj.* poor, wretched.

गरुआ, *adj.* heavy, weighty. *Subst.* any thing weighty : a serious fact : a weighty scandal (*Vid.* XLIV, 1).

गरुड़, name of a fabulous bird on which Vishnu rides.

गरुडासन, he who sits on the bird Garuḍa ; Vishnu, who became incarnate as Krishṇ.

गरुहारि, *adj.* (*fem.*) pregnant.

गर्द, *see* गरद.

गर्दनि, गर्दनिआ, *see* गरद०.

गभिन् = गरुहारि, *q. v.*

गवैया, a singer, a minstrel.

गल्लौ, a narrow road, a lane.

गवहा. (گواہ), a witness ; *Prov.* चोर केँ गवहाक नहिँ आस, a thief puts no trust in witnesses (to get him-

self off, but in the speed of his limbs).

गवैत, *see* गा.

गस, *v. n.* to be tight, *see* गसब.

गसब, the state of being tight.

गह, *v. a.* to catch, to grasp : to embrace.

गहना, ornaments, jewelry.

गहब, the act of catching, or embracing.

गहवर, a thicket, a forest.

गहिकौ, (*fem.* गहिकिनि) a buyer, a customer ; कोइरिनिक घेघ, गहिकिनिक अनसोहात, the goitre of the Koirini disgusted her customer.

गहड़, गहौड़. *adj.* deep, profound.

गहूम, wheat.

गाइ, गाई, a cow.

गाउनि, a songstress.

गाएब, the act of singing, a song.

गाओल, *see* गाव.

गाँदू, a small village.

गाँओ, a village, a town = गाम, *q. v.*

गाँज, गाँजौ, a horn-shaped basket for catching fish.

गाँजा, an intoxicating drug, Indian hemp.

गाँड़ि, the anus.

गाँतौ, a small child's cloak ; *Prov.* नाँतौ केँ गाँतौ न, बिलाइ केँ जमा, the grandson hasn't even a little cloak, while the cat has a court dress.

गाँथ, *v. n.* to be tied, to be knotted.

गाँथब, the state of being tied.

गाह, a tree.

गाहौ, a grove, a wood.

गाड़, *v. a.* to bury.

गाड़ब, a burying.

गाड़ा, a cart

गाड़ी, a cart.
 गाण, = गाँड़ि, *q. v.*
 गाढ़, *adj.* deep, profound.
 गान, the body ; a limb.
 गादि, sediment of foul water.
 गान, the act of singing, a song.
 गाम, the womb (of inferior animals, not of men).
 गभिनि, गाम्भिनि, a pregnant female.
 गाम, a village, a town : *Prov.* ई बुरिबक गाम कमैताह, जनिका बखान न बसुला, this fool (of a carpenter) would serve the village, where he has neither chisel nor adze : *said of one who undertakes to do a thing without possessing the means ; cf. गाँची.*
 गार, *v. a.* to wring (clothes &c), *Prov.* नाँगट नहायत गारत को, when a naked man bathes, what can he wring dry ; *i. e.*, it is of no use taking blood from a stone, or fining a beggar.
 गारत, (*English*) a guard, barracks ; a prison.
 गारौ, abuse, reviling.
 गाल, the cheek.
 गाव, *v. n.* (*old Eastern Hindi* 3 *Pres.* गावहिँ) 'Pres. Part. गवेत, Past Part. गाबोल, 2 *imperat.* गाव, गावह &c., to sing ; गावै लाग, to begin to sing ; गौत गाव, to sing a song, hence *idiomatically*, to have nothing to do, to sit idly ; *Prov.* बाहरबाला खा गेल, घरक गावे गौत, the visitors have 'eaten and gone, and the family of the house sits idly (*i. e.*, sits hungry, the visitors having eaten everything).

गावथि, गावहिँ, गावे, *see* गाव.
 गास, *v. a.* to tighten, to contract. (*Vid.* XXXIX, 7) उर गास, to tighten the chest, to draw a long breath.
 गाह, *v. n.* to sing, = गाव, *q. v.*
 गित, a song = गौत.
 गिदर, a jackal = गौदर, *q. v.*
 गिद, a vulture = गौध, *q. v.*
 गिरगिट, a lizard.
 गिरथाइनि, *fem. of* गिरहस्य, a mistress of a house, a lady : in *Sal.* XIX, गिरथाइन.
 गिरधारौ, (*Vid.* XXI, 1,) the upholder of the mountain ; a name of Kṛishṇa who upheld the mountain Govardhana, and sheltered the cowherds beneath it from Indra's wrath.
 गिरहस्य, गिहस्य, (*fem.* गिरथाइनि) a householder, a family man.
 गिरि, a mountain.
 गिरिश, the Lord of mountains, Śiva.
 गिहस्य = गिरहस्य, *q. v.*
 गिल, *v. a.* to swallow, to devour.
 गौत, a song.
 गौदर, a jackal = गिदर, *q. v.*
 गौध, a vulture. गिद *q. v.*
 गौल, *adj.* wet, muddy : benumbed.
 गुच्छ, गुच्छा, a bunch : a posy, a nosegay, a bunch of fruit.
 गुजर, (گزر) a means of living.
 गुजरात, the country of Gujarāt. Any wealthy and populous city such as that of Daunā Mālin (*Sal.* IV) is called by this name.
 गुंजरौ (*Vid.* V. 4.) a damsel.
 गुंजित, *adj.* humming.

गुड़, molasses; *given to children in order to induce them to do something, or submit to something, hence Prov. ई गुड़ खीने कान छेदीने.* you must eat this molasses, and your ears must be bored, *spoken of an obstinate man who refuses to do a thing willingly, and who will have to be compelled; cf. गूड़.*
 गुण, a quality: a virtue, a good quality: a woman's charms.
 गुणसंत, *adj. (fem गुणमति),* possessing good qualities, virtues.
 गुन, (1) *v. a.* to count, to consider; to remember, care for.
 गुन, (2) a rope, a string, a tow-rope, a bow-string: a quality; a virtue, a good quality; a woman's charms: multiplication, so many times, दस गुन, ten times: (*Vid. LXIII, 2*) $5 \times 2 \times 10 \times 10 \times 100 = 1,00,000$.
 गुनब, counting, consideration.
 गुनबत, (*fem. गुनवति*), गुनसंत, (*fem. गुनमति*), = गुणसंत, *q. v.*
 गुनवाह, the man who tows a boat.
 गुप्त, *adj.* hidden, secret.
 गुमनाम, (گم نام), *adj.* anonymous: गुमनाम दरखास्त, an anonymous petition.
 गुरबा, (غریبا), poor people, the poor.
 गुरिष्ठा, a bead.
 गुरु, (1) *adj.* heavy, weighty: *cf. गरुडा.*
 गुरु, (2) a person of importance: an elder: a spiritual preceptor: (*Vid. XVI 5.*) *The preceptor of the Daityas, who were the enemies of the Gods (see बैरी) was S'ukra, who*

gave his name to the fifth day of the week,—Friday (शुक्रवार).

गुरुजन, the elders, or senior members of a family.

गुरुतर, *adj.* very heavy.

गुलगुलाहटि, whispering, a whisper.

गुल्लेती, a bow for shooting pellets of earth.

गूंथ, *v. a.* to tie, to bind, (*e. g. a nosegay as in Sal. X*).

गूड़ = गुड़ *q. v.* *Prov. गूड़क नफा चूटी खलक*, the ants ate the profit derived from the molasses,—small profits quickly go.

गूर, a wound, a sore.

गुटस, the neck.

गुटसहार, a neck-lace.

गुटह, a house.

गे, *Interj applied only to females*; ho!

गेषान, knowledge, understanding, wisdom. (*Vid. LI, 4, गेषाने, locative*).

गेठरी, a bundle, a parcel.

गेदुली = बेदुली, *q. v.*

गेन, a ball, sphere.

गेना, name of a flower.

गेन्दारी, name of a flower.

गेल, गेलज, गेला, गेलाह, गेलि, गेली, गेली, see जा.

गेह, गेहा, a house.

गै = गे, *q. v. also lo!*

गैचौ, a kind of fish.

गैवाह, a tender of cows.

गो, *v. a.* to hide, conceal. *Indecl.*

Part. indifferently written गोह,

गोह, and गोए by Vidyapati, as it

suits his metre. गोह or गोए धर,

to conceal. गोए is often used

adverbially, meaning secretly.

गोखार, (*fem.* गोखारिन) a Gowálá.

गोखटा, dried cow-dung cakes used for fuel; *see* कड़ड़ा, गोरहा, चिपरौ

गार, *see* गो.

गोएँड़, गोएँड़ा, *see* बाघ.

गोकुल, name of a country, where Krishna spent his boyhood.

गोचर, range, scope. नयन गोचर, the range of the eyes.

गोट, *affix denoting number, with an idea of uncertainty, e. g.*, कै गोट, about how many? गोट पाँच एक, about five or so: गोट गोट, one by one.

गोट, a posture of sitting on the haunches, or "hunkers," with the feet crossed, *cf.* चुकोमालौ *A position adopted by respectable people.*

गोट मार, to sit in this position.

गोटल, a shed set apart for keeping dried cow dung in.

गोड़ the leg.

गोड़थारखा, the foot board of a bed,—the end where the feet lie.

गोड़ैत, गोड़ैतवा, a village servant, the Gorant, the officer whose duty it is to carry out orders issued by Government to the zamindár.

गोद, lap; गोद कर ले, to take in one's lap, *cf.* *Vid.* LXXIX, 5.

गोन, gum.

गोनर, a dung-hill *Prov.* गोखारक गोनर दुऊ दिख चिफन, a Gowálá's dung-hill is neat on both sides. *i. e.*, every man does his own caste business well, to the smallest particulars.

गोबर, cow-dung.

गोर, (*fem.* गोरि) *adj.* fair, pale; *this complexion is considered a beauty in a woman; hence Prov.* गोरि मागु गौरबे खान्हारि, a fair woman is blinded by pride.

गोरखधन्धारौ, a labyrinth: anything much confused in its meaning. गोरख was a celebrated saint or prophet of the time of Kabír, otherwise known as गोरखनाथ; a धन्धारौ is a place for keeping wealth (धन),—and hence any private receptacle for receiving a hoard. Hence it comes to mean a habitation as it does here. गोरखनाथ built for himself a celebrated house (a kind of maze), with so many winding passages that no one could find his way into it. गोरखधन्धारौ hence means anything complicated, such as the poem (*Vid.* XVII) in which the word occurs: it also means a "puzzling," which can be taken to pieces, and put together with difficulty, and which most Indian *sonárs* can make under that name.

गोरहा, a long flat cake of cow-dung used as fuel. *See* कड़ड़ा, गोरहा, and चिपरौ

गोरा, an English soldier, *as distinct from a तिलंगा or native soldier.*

गोरोन, गोरोन्ह, *adj.* rather fair coloured, fairish.

गोल, *adj.* round, circular, globular: *Hence subst.* a heap, a mass; an ascetic's bowl carried by votaries of S'iva.

गोला, a warehouse: a granary.

* गोली, a ball, a bullet; *Prov.* गोली कतजं जाय, महीना सँ काम, his bullets fly (wildly) in all directions, (but the soldier does not care), his business is to draw his monthly pay, *i. e.*, never mind how you do your work, so long as you get paid for it.

गोलीन्द, globular.

गोसैँचा, गोसाँइ, (*fem.* गोसाँइनि), a man who has mastered his passions: a hermit, an anchorite: a god: a family deity: the sun, or moon, a common phrase is गोसाँइ लुकभुक करैइथि, the sun is about to set: a lord, a master.

गोसाँइनि, (*fem.* of गोसाँइ), a family goddess.

गोह, an alligator.

गोँचाँ, *adj.* belonging to a village; *subst.* a village.

गोठि, dry dung

गौन, cattle-urine.

गौनिहार, a singer.

गौरनल, (*English*) a Governor.

गौरमिंट, (*English*) Government.

गौर, (*fem.* गौरि), गौरा, (*fem.* गौरौ or गौरिआ), *adj.* fair, pale.

गौरब, respectability: honour, sense of honour, (*Vid.* XLI, 4): pride, (*Vid.* XLIII, 1.)

गौरी (1), the goddess Durgā.

गौरी (2), *see* गौर.

घासो, *adj.* belonging to a village.

घोखम, the hot season.

घ

घट, *v. n.* to happen, occur.

घटव, an occurrence.

घटा, a cloud (*colloquial*).

घटिआ, a Brāhman who attends at a *ghāt* or landing-place.

घट्टी, deficiency, lack.

घड़ी, a division of time. *In Mithilā*, 4 *gharīs* = 1 *pahar* = 3 hours.

घड़ेर, (*F.* 33) confusion, entanglement.

घनाह, (*fem.* •आहि) *adj.* cunning, deceitful.

घत्ता, a device, stratagem.

घन, a cloud.

घनघनाहटि, a great noise or disturbance.

घबहा, *adj.* full of sores or wounds.

घमंड, respectability: a feeling of respectability, pride.

घमला, an earthen water basin.

घमाणल, *adj.* perspiring.

घमौरि, a plant producing bead-like seeds. घमौरिक दाना, the seeds of this plant: a seed necklace.

घन्धौरी, "prickly-heat."

घर, a house, a home: a room, सयन

घर, a sleeping chamber. घर घर सँ,

or घरे घरे (*locative*), in every house, from house to house: घर

आयन जाह, go home: a wife; *Prov.*

ओम्हा गेलाह, घर हाथ बिहऱ्य के घर, the Ojhā has gone away, and left

his wife to the care of many, spoken of a wife who is unfaithful in the absence of her husband;

cf. ओम्हा.

घरणि, the mistress of a house, a wife;

(*Vid.* XVI, 7) the wife of Nanda was Yaśodā, who was mother of

Máyā, or delusion, an incarnation

of Durgā, see तनया: (id. 3) the wife of Kāma Deva, who took bodily form as Pradyumna, was Rati, the goddess of sensual delight and love; see तनय, भगनी-पति, सुता, and दम्प.

घरवाला, a master of a house: a householder.

घरवा, a house.

घरैवा, adj. belonging to a house, domesticated, tame. •

घाञ्चो, a wound, a sore.

घाट, a landing-place: a defile: the bank of a river at a crossing (Sal. XVIII), घाटे घाटे, (locative) at every ghāt: a ferry: adj. less, inferior to.

घाटि = घट्टौ, q. v. [cold.

घाड़ौ, shivering, or contortion from घातौ, (fem. घातिनि) one who wounds, a robber, a murderer.

घानी, the quantity of grain thrown into a pot at one time to be parched.

घाम, घामा, heat: perspiration, घाम बिदु, beads of perspiration.

घिना, v. n. to be disgusted, nauseated.

घी, ghi, clarified butter.

घीच, v. a. to draw, drag.

घुघुर, a kind of anklet, with bells attached.

घुट्टी, the ankle; Prov. मारी घुट्टी, फुटे लिलाट, (he says) he was beaten on the ankle, and his forehead is cut, (of a false complaint).

घुड़वाह, (more properly घोड़वाह) one who takes care of horses, a groom.

घुम, v. a. to turn, to make go round.

घुमव, a turning, a whirlpool.

घुर (1), v. n. to turn, revolve: घुर, or घुरि वा, to return, (Sal. III) हिवा हारि घुरव, I shall return broken-hearted; cf. id. VIII.

घुर (2), a turning.

घुरचौ, a twist, tangle; entanglement.

घुरम, v. n. = घर, q. v.

घुरमा, a sweetmeat prepared in honour of Satya Nārāyaṇ.

घून, the wood-worm, a weevil; Prov.

जवक साथे घून पिसाई, with the barley he grinds the weevils, i. e., a great man in trouble carries with him in his fall a number of small ones: (P. 6) तनिकऊँ लागल घून, he was attacked by the wood-worm.

घूर, a fire of cow-dung; Prov. घर जरीन्ह घूर बुताव, when his house is on fire, he puts out the ghūr, i. e., in many difficulties he grapples with the least.

घलल, adj. over-ripe, too ripe.

घेच, an aquatic plant, whose white stalk is eaten by the poor.

घेघ, goitre.

घेर, v. a. to surround (Sal. XIII), घेरल चार दौम डेउढी, they surrounded the house on all sides: to stop, to hinder, घेर, घेर ले, to surround, collect, e. g., a herd of cattle.

घेरव, a surrounding.

घैड़, = घेर, q. v.

घैड़व, a surrounding. •

घैर, a bunch or cluster of fruit, such as plantains. • •

घैल, a water-jar.

घौंच, the ankle.

घोषट, a veil, a covering for the face :

घोषट सार, to cover the face (*as is done by women when meeting a stranger*); *Vid.* XXIII, 5, चिर खेलि घोषट सारी.

घोषी, a kind of cloth used like a cloak.

घोड़, a horse, (*Vid.* LXXXII, 2), घोड़वा, even a horse.

घोड़वाह, *see* घुड़वाह.

घोड़सार, a horse's stable.

घोड़हिन्दा, a horse-dealer.

घोड़ा, (*fem.* घोड़ी) a horse = घोड़, *q. v.* (*said to be borrowed from Hindi*).

घोर, *adj.* frightful, fearful, dreadful : dark, black.

घोरया, damp, moist : (*Sal.* XIV), *it is the custom among athletes, to besmear their bodies, when covered with perspiration, with dry earth which, owing to the body being moist, adheres. Imitators, however, who do not exert themselves, but who wish to pass themselves off as muscular men, have to smear their bodies with moist earth :* घोरया माँटो देह में लगाव, to apply moist earth to the body, *cf. id.*

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घोल, a great bustle, or noise.

घोआ, *adj.* covered with sores.

घोर = घैर, *q. v.*

च

चञ्चोर, the tail of the *Borassus Flabelliformis* used as a fly-flapper, a "chowry."

चक, a circle : a paste-board : = चाक, *q. v.*

चकमाउर, the act of flying in circles like a hawk.

चकमक, brilliancy, glitter. *adj.* brilliant, shining.

चकरार्द, breadth, extent.

चकरौ, a millstone.

चकला, a paste-board, = चाक, *q. v.*

चकवा, the Bráhmaṇi duck, *Anas casarca*, a bird of a snowy white colour.

चक्री, a millstone.

चकू, (چاقو), a knife : *esp* a knife for cutting betel-nut.

चकेवा = चकवा, *q. v.*

चकोर, the mountain partridge, *Perdix rufa*. *Said to be enamoured of the moon : also to have a graceful gait and beautiful eyes, to each of which, either of these of a woman is often compared : hence used to signify a beloved woman.*

चचरा, a kind of vegetable.

चंचल, *adj.*, (*Fem* चंचला, and चंचलि). unsteady, tremulous : fickle.

चटकन, (चाट), the palm of the hand.

चटपट, *adv.* at once.

चटसाला, (*Skr.* चेट), a school.

चटिया, a student.

चट्टी, a place where carts meet to sell grain, a small market, a "chutty."

*चढ़, *v. a.* and *v. n.*, (3 *Simp. Pres.* (*Vid.* LXXXII, 2) चढ़ैक for चरैक, *see Gram. App.* § 104 : *Sal.* XXI, चढ़ैक for चढ़ैक, *genitive of the third oblique form, of the verbal noun*), to rise, to mount, to mount a seat, to sit, to approach.

चढ़ती, a rise in prices.
चढ़व, the act of rising.
चढ़मुतवाह, (one who makes water standing up) *a slang term for a European.*
चढ़ाव, the act of causing to mount.
चढ़ाक, a rider, one who is fond of riding on, *or* mounting things, (*such as trees, &c.*)
चढ़ाव, *v. a.* to cause to mount; to put: to fasten in any position; to tie: to apply (an unguent *or* ashes).
चतुर, *adj.* clever, dexterous, wise.
चतुरता, cleverness, dexterity.
चतुरपन, = **चतुरता**, *q. v.*
चतुरार्ह, **चतुरै**, = **चतुरता**, *q. v.*
चतुरानन, he who has four faces, *Brahmā.* [fortnight
चतुर्थी, the fourth day of a lunar
चतुरदसौ, **चतुर्दसौ**, the fourteenth day of a lunar fortnight.
चनचनाहटि, speaking loudly, vociferousness.
चनदरमा, **चनरमा**, the moon.
चनवा, expansion, breadth.
चंद, **चंदा**, **चंद्र**, **चंद्रमा**, the moon.
चंदन, sandal-wood: (*Ni.* 4) **चंदनक**
गहिरा, a sandal-wood grove *or* tree.
चंद्रहार, a necklace.
चपल, *adj.* fickle.
चपलता, fickleness, wantonness.
चपटा, the palm of the hand, a blow with the palm of the hand, a slap.
चमचा, a small pond *or* tank.
चमड़ा, (*dim. of चाम*), skin, leather.
चमंटा = **चपटा**, *q. v.*
चमेलौ, a kind of flower which yields a fragrant scent.

चमोडी, a strip of leather.
चंपक, name of a tree, *or* its flower.
चर, *v. n.* to feed, to graze (of cattle).
चरण, **चरन**, the foot.
चरना, a small cloth tied tightly round the waist: (*Sal.* XI) **चरना**
चढ़ाव, to put on this cloth.
चरव, the act of grazing.
चरवाह (1), a slave, a servant.
चरवाह (2), **चरवाहौ**, a tender of cattle.
चरार्ह, the wages of a herdsman: the grazing of a field: **चरार्हक मोकद्मा**, a cattle trespass case.
चराव, the act of tending cattle.
चराव, *v. a.* to tend, *or* graze cattle.
चरित, actions, deeds: the tale of a person's deeds.
चर्चाहक, a gossip.
चल, *v. n.* to move: to go: to hasten (*Sal.* XXI) **चलवै**, *instr. of 1st form of verbal noun* by going.
चलि हो to go out, **चलि भेलि** (*Vid.* XXI, 1), she went out. **चल** *or* **चलि जा**, to come away, **चल** *or* **चलि जा**, to go away, (*Sal.* XI) to arrive.
चलव, going, travelling: speed, rate of speed.
चलनौ, increase in reputation *or* fame.
चलाना, *adj.* despatched; *esp.* sent up for trial (*e. g.* *H.* 44).
चलित, *adj.* set in motion, agitated.
चउ, *def. num.* the four.
चउ दिसि, *adv.* the four directions, on all sides.
चाउड़, ashes.

चाउर, rice : *Prov.* चाउर ताउर है नहिं
कनिसार धिपाव, you have no rice
&c.; and yet you are having the
parching-furnace lit.

चाँहौ, a kind of cattle food, com-
posed of spring crops cut before
they are ripe, and then dried.

चाँड़ी, a prop, a support, a tempo-
rary pillar.

चाँद, the moon : चाँद मंडल, the
circle of the moon.

चाँप, *v. a.* to press, squeeze.

चाँपव, the act of pressing.

चाक, a cart wheel : a potter's wheel :
a paste-board on which flour is
rolled with a बेलना or rolling pin.

चाकर (1), *adj.* broad, wide.

चाकर (2), a paid servant, opposed
to चरवाह (1), an unpaid servant.

चाकू, (چاقو), = चकु, *q. v.*

चाट (1), *v. a.* to stroke to lick.

चाट (2), the palm of the hand :
a slap, a blow.

चाटौ, a slap, a blow.

चान, the moon : चान चांग, a moon-
like body : *at the festival called*
Chaur chandá, food and sweetmeats
are not eaten until the moon rises,
hence the proverb, ऊगह चान,
को लपकह पूड़ौ, let the moon rise,
that you may snatch at the cakes,
used with reference to one who
is impatient.

चानन, sandal-wood : an unguent of
sandal-wood paste, *whose appli-*
cation is said to be very cooling
to the body; it is noted for its
fragrancy, and hence is contrast-

ed with the सौमर tree which has no
fragrancy, and bears no fruit, but
which has a beautiful flower.

चाननी, moon-light, moon-beams.

चानी, silver.

चान्ना, the sister of Fátimá the
mother of Hassan and Husain.

चापी, or चाफी, a lake.

चाम, skin, leather.

चामर, the tail of the *Borassus fla-*
belliformis ; a fly-flapper, a
"chowry."

चार, a thatch.

चारि, *adj.* four.

चारिम, *adj.* fourth. (*Vid.* XVI, 5).
The fourth day after S'ukrabár
(Friday) is Sombár (Monday),
see गुरु, बैरौ. The fourth after
Sukra, the Guru or preceptor of
the gods is therefore Som, or the
moon. Som married the fourth
daughter of Daksha, viz. Rohiní.

चार (1), *def. num.* the four.

चार (2), चारु, *adj.* tender, delicate :
exquisite.

चाल, a calling ; (*Sal* XX) चाल कर,
to call out.

चालनि, a sieve : *Prov. concerning a*
man who is extravagant : कोन
पुख क भेलऊँ गाय, चालनि लै
दुहावे जाय, of what man have I
become the cow ? he has brought
a sieve to milk me. *Cf.* रूप.

चालौ, an intestinal worm.

चालोस, *adj.* forty. •

चाह, *v. a.* and *v. n.* to wish for, to
desire : to wish, forming a desidera-
tive with the third oblique form of

the verbal noun of another verb :
see gram, § 190, e. g. करै चाह, to wish to do, धरै चाह, to wish to seize: to be about to, to be on the point of, *forming a compound verb in the same way.*

चिकन, *adj.* slippery ; polished : shining.

चिकनिआ, one who is always shining and clean: a pretty person.

चिकर, *v. n.* to cry, shout ; (*of an animal*) to low, &c.

चिकुर, hair, locks of hair.

चिकन, = चिकन, *q. v.*

चिड़चिड़ी, a kind of tree.

चिड़िया, a bird ; *Prov.* चिड़ियाक जी जाय, लड़िकाक खेलौना, the bird is a plaything for a child, but loses its life thereby, *i. e.* what's one man's meat, is another man's poison.

चित (1), *adj.* having the face downwards, see पड़ब.

चित (2), mind, intellect: senses ; heart.

चितंग = चित (1), *q. v.*

चित्रा, the fourteenth *nakshatra* or lunar mansion after the commencement of the rains.

चिन्ना, a leopard, a "cheeta."

चिन्ता, thought, meditation. चिन्ता करब, to meditate.

चिन्ह, *v. a.* to know, to recognize. (*Vid.* LXVI, 10) चिन्हिरे I recognize: चिन्ह जान, to be acquainted with a person.

चिन्हब, recognition.

चिन्हले (*Sal.* XVIII,) = चिन्हल, one with whom one is acquainted.

चिन्हार, acquaintance, recognition.

चिपरौ, a small cake of dried cow-dung for fuel. See गोरठा (*which is a larger kind*). गोरठा, and कड़ड़ा.

चिर, *adv.* long, slowly.

चिरंजिब, (*Fem.* चिरंजौबि) *adj.* long-lived ; *used as a complimentary interjection*, may you live long.

चिराब, (*Mirs.* 2) *Muhammadan* 3 *Past*, चिरोलकै), *v. a. caus.* of चौर (3), to get split.

चिलतह, armour.

चिन्नू, a method of holding the palms of the hands together, in the form of a cup, so as to hold water.

चिहा, *v. n.* to gaze around one in horror, or dismay: to be astonished.

चौकन = चिकन, *q. v.*

चौकस, *adj.* pounded, powdered.

चौज, (چیز), an article, a thing.

चौठी, a letter, an epistle.

चौन, an autumn grain (*Panicum italicum*).

चौन्ह = चिन्ह, *v. a.* to mark, to note, observe, recognize, *Prov.* उपजल आँगन पोआरौ चौन्हौ, we note a man's crop by the heap of straw in his yard.

चौर (1), vestments, clothes, apparel: frequently चोरै *for sake of metre*.

चौर (2), *adj.* cut up into small pieces.

चौर (3), *v. a.* to split, to shave.

चुक, *v. a.* and *v. n.* to make a mistake: to perform insufficiently. (*Vid.* LXXIX, 2,) चुकलौह = चुकलऊँ.

- चुकीमाली, a position of sitting on the haunches *or* "hunkers," *cf.* गोठ.
 चुगल, a backbiter, a slanderer.
 चुगलपन, चुगलौ, backbiting, slander.
 चुचुकार, *v. a.* to pat (saying चुचु to) any person, *or* animal : to ingratiate oneself with a person.
 चुट्टी, an ant.
 चुप, *adj.* silent. चुप हो, to become silent, to hold one's tongue.
 चुप्पे, *adv.* privately.
 चुबित, *adj.* kissed.
 चुरलाह (Fem. चुराहि), *Participial adj.*, pounded.
 चुहड़, चुहड़माल, name of a celebrated king of thieves, who lived at Mokámá, and who was the enemy of Salhes.
 चुँटी, चुँटी, an ant.
 चूड़ा, a preparation of rice, which is first half-boiled, then parched, and finally pounded flat.
 चूड़ि, bangles, *or* armlets made of glass, sealing-wax, &c.
 चून, चूना, lime, white-wash : चूनक टीका, a white patch of lime on the forehead, a disgraceful mark.
 चूप = चुप, *q. v.*
 चूप चाप, *adv.* silently.
 चूमा, a kiss. चूमा दे, to kiss (*of a woman*), चूमा ले, to kiss (*of a man*).
 चूरन, powder.
 चूरल, *adj.* powdered.
 चूर्खि, a cooking fire.
 चंगा, a chicken.
 चेत, *v. a.* to care for, to think of.
 चेन्ह, a mark, a sign.
 चेप, a clod.
- चरा, (*Sk. रचेट*), a man-servant.
 चेरौ a maid-servant.
 चेला, (चेट), a disciple.
 चेहा, *v. n.* (*Sal. XIX*) = चिहा, *q. v.*
 चैत, the name of a month, *Chaitra*, March—April.
 चैन, ease, calmness.
 चोख, *adj.* sharp, *Prov.* नोख मजदूरी, चोख काम, sharp (good) wages, sharp work.
 चोढ, pain, suffering.
 चोथ, *v. a.* to pluck a bird ; *p. p.*
 चोथल, plucked, *hence* thin, reduced in size ; *Prov.* चरै जाय, चोथल आव, he went away to graze, and has returned thinner than before.
 चोथौनौ, the wages, *or* act of plucking feathers from a bird.
 चाद, *v. a.* coire : चोदवैसा, a debauchee.
 चोर, a thief ; *Prov.* चोरक मुँह चाँद सन, a thief's face is as innocent as the moon's ; चोर न्यायहिँ नह, a thief is destroyed by justice being done him ; चोर कतईं इंजोत सहे, a thief cannot bear the light ; चोर चोर मसिञ्जोत भाई, all thieves are first cousins ; चोरक भगवा डाहौ, burn a thief's body-cloth (*see* भगवा), *i. e.*, disgrace him as much as possible ; चोर चललाह फाँसी, तँ नौ गोटा केँ संग कै, the thief went to be hung, and took nine (honest men) with him ; चोर केँ गरहथाँ उसास when a thief is caught by the nape of the neck he is happy (that he is not knocked down by a club instead).

चोरनी, a thief's wife; *Prov.* चोर
कमाय, चोरनी कोठी मुँह दै कानयि.
the thief has gone out to work,
and when his wife weeps at his
going she has to put her head
into a grain chest (that no one
may hear her, and suspect).

चोराव. *v. a.* to steal.

चोरि, चोरी, theft: चोरि कर, to steal.

चौल, a joke.

चौली, a kind of tight-fitting bodice,
worn by prostitutes, in order
to support and keep firm their
breasts.

चौँर = चामर, चञ्चोर, *q. v.*

चौकन्ना, a horse that is given to
shying.

चौकी, a long low table for sitting
on.

चौकीदार, a village watchman, = कोत-
वाल, *q. v.*

चौकीदारी, = कोतवाली, *q. v.*

चौठ, *num. adj.* fourth.

चौठाई, the fourth part of anything
(*Vid.* LXIII, 3,) $40 - 4 = 36$:
of which the fourth part is 9
which is नव, which also means
youthful.

चौड़ा, *adj.* broad.

चौड़ार्, breadth.

चौतरफी, (چوتروفي) *adv.* on four sides :
on all sides.

चौतार, *adj.* clever, intelligent.

चौदह, *adj.* fourteen.

चौदिश, चौदिस, चौदिसि, *adv.* on
four sides: in all directions.

चौर, चोरी, a marshy place, or low-
land: चौरही चोरी, (*F.* 54) across
the marshes.

छ

छप्पी, *num.* six.

छकड़ी, छकड़, a cart: a bullock calf
with six teeth which is considered
a bad sign, hence *Prov.* मुदल
बरदा छकड़ी, a dead bullock is
called a छकड़ी, *i. e.*, now it is dead
every one abuses it; *i. e.*, the
grapes are sour.

छगाएल, *adj.* warned by experience.

छगु, *v. n.* to be pleased, delighted.

छगुएब, the being pleased.

छटरपटर, *onomatopæ. adv.* smack ;
with a smacking sound.

छटिसार, a school.

छटिमन, a kind of tree, the *Sapta-
parṇa, Echites scholaris.*

छठ, (*Fem.* छठि), *adj.* sixth.

छत, a wound. (*Vid.* XXXVIII, 3)
नखछत, wounds made by finger-
nails; scratches; compounded with
भरौ, *q. v.*

छत्ता, an umbrella.

छत्ती, a man of the warrior caste,
a Kshatriya.

छथि, छथौन्ह, see छह.

छन, a moment, an instant. छन छन
कै कँ, moment by moment.

छनाक, a hissing sound, a hiss.

छप, (1) छपा, *v. n.* to conceal oneself,
to hide.

छप, (2) छपाव, *v. a.* 3rd fut. *fem.*

छपौतीह, or incorrectly (*Ná.* 1)
छपौतो), to cover, to conceal.

छपव, covering, hiding.

छपन, *adj.* fifty-six.

छपा, (1) *v. n.*, see छप (1).

छपा, (2) a seal: an impression.

कपाव = कप, *q. v.*
 कपाव, *v. a.* see कप (2).
 कप्पा, a printed paper, a newspaper.
 कय, destruction, loss.
 करप, *v. n.* to jump.
 करपव, jumping.
 कल, (1) deceit, fraud.
 कल, (2), कलज, कलाह, कलि, कह, see कल.
 कड, 3 *pres.* of कल, a form not noted in the grammar.
 कहरी, a shadow.
 काउनौ, the thatching or roof of a house.
 काउर, ashes : dust.
 काँ, काँह, shade, a shadow.
 काँह, (or *dim* काँहौ) an earthen pot in which milk is curdled.
 काज, *v. n.* to bloom, be beautiful ; to appear lovely.
 काटल, *adj.* bruised, injured.
 काड़, *v. a.* to leave, to desert, to let go : the indeclinable participle काड़ि, is used as a preposition meaning, except, e. g. *Sal.* VI, तोहरा कारि, except you. *Cf.* काड़.
 कानी, the breast, the bosom, the heart.
 कान, a fetter, hobble ; *Prov.* गदहा गेलाह मरग, कान लगले गेलैन्हि the donkey went to heaven, and took his hobble with him, i. e., vices follow one to a future life.
 काया, a shadow, a shade.
 काल, skin.
 कावा, the calf of the leg.
 काहरि, काहौ, a shade, a shadow ; discoloration.
 बिचाबोन, the present given to the midwife at the delivery of a son.

बिक्का, a sneezing, a sneeze.
 बिति, the earth. (*Vid.* LIX. 3), the son of the earth was the planet Mars (मंगल,) the word मंगल also means Tuesday.
 बिर, बिरि चा, *v. a.* to be scattered, dispersed.
 बिरव, बिरि चारव, scattering, dispersion.
 बी, see बल.
 बीन, *adj.* lean, slim.
 बीनौ, slimness, tenuity.
 बीप, a fishing-rod : the cross-bar of a lever for raising water from a well, see डोल, उबहनि, खंभा, and डेकुल.
 बीप बाप, *adv.* here and there in different directions.
 बीपा, a long flat dish of metal.
 बीर, milk.
 बुहौ, a kind of stud fastened as an ornament to the nose ; *Prov.* कहावै लै सैयद, चोरावै लै बुहौ, by name he is a Sayyad, but he will steal even a nose-stud.
 बुट, *v. n.* (or बुटि जा) (3 *fut.* used in sense of present (*Harkh.* XI. 10) बुटत), to be released : to be cured : to leave, go away.*
 बुटव, release.
 बुधरपन, (*Skr.* शुद्र), acting like a Súdra : meanness.
 बुरिप, see बुरौ.
 बू, *v. a.* to touch.
 बूचव, touch.
 बूट, *adj.* free, untouched : uncared for.
 बूति, touch.
 बूर, बूरा, a large knife : a razor : a dagger : *Prov.* मख मैं राम, बगल मैं

हूरा, *Rām* in his mouth, and a dagger under his arm: *spoken of a smooth-tongued villain.*

हूरी, *instr.* हूरिँ, for हूरिँ, *see gram. § 5, add*; a small knife, a penknife; a maid-servant.

हैम, prosperity.

है (1) = हय, *q. v.*

है (2), हैक, हैन्हि, *see* यह.

हैल, हैला, one who wears brilliant apparel: (*in a bad sense*) a fop.

होकड़ा, a boy.

होट (*Fem.* होटी,) *adj.* small, young, होट भाइ, a younger brother; short.

होटपन, smallness, meanness.

होटा, (*Fem.* होटी) = होट, *q. v.*

होटाई, youth, childhood.

होड़, होड़ाव, *or* हाड़, *v. a.* to release, unloose: to open (a door) (*Vid. LXXVII, 1*): to send away, *Prov.* भिंगुर बोलत रना रनी, तखन होड़ब जना जनौ, when the cricket begins to chirp, it's time to send away your friends one by one, *i. e.*, don't sit up late.

होड़ाव, release.

होड़ौती, ransom.

होपो, a small umbrella made of bamboos and large leaves.

होमुख, one who has six faces, the god of war, *Kārtikeya*.

हौ, *num.* six.

हौड़, a strong, robust boy.

हौड़ा, a boy.

हौराठ, an ash heap, *cf.* हाउर.

ज

जइओ, *conj.* although.

जउवति, a damsel, a girl.

जँ, *conj.* if.

जक, *adv. & prep.*, as, like, as it were.

जकर, जकरहिँ, जकरा, *see* जे.

जकाँ, *adv. & prep.* like, as.

जखन, *adv.* when.

जग the world. (*F. 37*) जग जानित known throughout the world, famous. जगजिआर, famous. (*F. 5*) जग भर (*or* भरि) the whole world; *or* throughout the world.

जगजिआर, *see* जग.

जगत, the world; जगत भरि, having filled the world, *hence* throughout the world; जगत जननि, the mother of the world: a proper name, name of the maternal uncle of Chuhan Mál.

जगदीश्वर, (*F. 55*) God.

जगला, *adj.* (*for* जगलाह) wide-awake = जागल; *Prov.* जगला पुरुखक नहिँ होए नास, destruction never comes to him who is wide-awake.

जग, a sacrifice, an offering.

जंग, equipment.

जंगल, a wood, a forest, a wild, a jungle.

जंगला, a grating: *esp.* the wooden grating at the top of a well to prevent any person falling in: window-bars.

जगह (جگہ), place.

जगाव, *v. a.* (*caus of* जाग), to awaken.

जजन, a sacrifice, an offering.

जजमान, one for whose benefit sacrifice is done : a householder : a customer : one who seeks for any thing.

जंजाल, confusion, trouble.

जड़ाज, *adj.* studded or set with jewels.

जड़ि, a root. **जड़ि काट**, to cut off by the root. (*F.* 11.) **जड़िकटौलक**, he caused the paddy to be cut off by the root.

जढ़, dull, ignorant.

जंट, (*English*), a Joint-magistrate.

जत, *adj.* as much as, such.

जतन, effort, endeavour, device : shampooing.

जतवा, *Rel. pro.* whatever.

जतेक = **जत**, *q. v.*

जदि, *conj.* = **जैँ**, if.

जन, **जना** (*F.* 17), (*Fem.* **जनी**, *Letter*), a man, a person ; a labouring man.

जननि, **जननी**, a mother.

जनम, (1), birth, life, existence. **जनम भर** (*or भरि*), *or* (*Sal.* II) **जनम पाए**, having filled one's life, hence ever since one's birth : **जनम जनम** (*Sal.* XV), throughout all future lives.

जनम, (2) *v. n.* to be born ; *Prov.*

जनमल पूत जाड़ि मरे, **ढौड़ा ला ओम्माई**, a son who has been born, (*i. e.*, is living) is dying of cold, while they are performing incantations for the safety of a child in the womb, *i. e.*, a bird in the hand is worth two in the bush.

जना, (*F.* 17) = **जन**, *q. v.* *Cf* **जोड़** **जनि** (1), *conj.* not. (*Prohibitive only used with imperative.*)

जनि (2), *adv.* and *prep.* as if, like, as it were.

जनिक, **जनिकर**, **जनिका**, **जनिकाँ**, **जनिकैँ**, *see* **जे**.

जनितऊँ, *see* **जान**.

जनौ *Fem. of* **जना**, *see* **जन**, **बोड़**.

जनु (1), *conj.* not (*Prohibitive, only with Imperative*): (*Finali sensu*) in order that not (*with Conditional or Prospective Present*), *see* **जनि** (1).

जनु (2), *adv.* & *prep.* as, like, as it were, *see* **जनि** (2).

जनेर, *janer*, a tall species of winter millet, used as a fodder for cattle.

जनेरौ, **जनेत**, *see* **जान**.

जंत, *v. a.* to press, to squeeze.

जंतब, pressing, squeezing.

जंतर, a charm, an amulet.

जंतवा, a stone mill for grinding corn ; *cf.* **जाँत**.

जंतु, an animal, a living creature.

जन्म, birth, life : *the Skr. form of* **जनम**, *q. v.*

जप, (1) *v. a.* to utter, to murmur, to say.

जप, (2) muttered prayer, silent prayer.

जपब, muttering.

जब, *adv.* when : *also conj.* if (*e. g.* *Ná.* 4).

जमा, a kind of court dress, principally made up of white petticoats.

जमाई, **जमाए**, a daughter's husband, a son-in-law ; a bridegroom.

जमादार, (**جامادار**), a Jamadár (*of a native regiment*), a head-constable.

जमान, (جوان), a youth, a young man.

जमानत, (ضمانت) security, bail.

जमाय = जमाई, *q. v.*

जमुना, the river Yamuná, or Jumna.

जमोट, a large circular ring at the bottom of a well, on which the brick work of the walls is founded. *It is made of जामुन or Jámun wood: hence its name.*

जय, victory: *Interj.* victory! जय राम, "Victory to Ráma."

जयराम, *see* जय.

जर, *v. n.* to burn: *Prov.* ककरो घर जरे, केचो तापे, one man's house is being burnt down, and another warms himself at it, *i. e.*, what is one man's meat, is another man's poison.

जरनैल, (*English*) a General.

जल, water, जल हीन, deprived of water, मौन जल हीन, a fish out of water, बिना जलै, (*F.* 10) without water: tears, जलपात, the falling of tears.

जलज, born in the water,—a lotus.

जलद, a cloud: जलद समय, the season of clouds, the rainy season.

जलदाता, one who pours out funeral libations for a deceased: a son or heir.

जलदी, (جلدي), *adv.* quickly.

जलधर, that which holds water: a cloud.

जलधरौ, a water-pot.

जलनिधि, the receptacle of water: the ocean, whose son (*Vid.* XVIII 3.) was the Moon.

जवाब, (جواب) an answer: an explanation, *Sal.* XXI, सभटा जवाब कहि

देख, he explained the whole affair: responsibility.

जम, glory, fame.

जसु, *see* जे.

जहर, (زهر) poison.

जहलखाना, (*English* "jail," and जंखाना) a jail, a prison.

जहाँ, *adv.* where.

जहाज, (جہاز) (*old Eastern Hindi* accusative plural जहाजहिं, *F.* 29), a ship.

जहान, (جهان), the world.

जहिना, *Rel. adv.* as.

जा (1), *v. n.* (*the following forms have been noted in the selections.*

3 *Simple Pres.* जाई, 3 जाए, जाय:

Pres. Part. जाइत, *Fem.* जाइति:

Fut., 1 जाएब, 2 जैबह, 3 जाएत; 2

Imperat. जाऊ, जाह (*sometimes*

जाहे *for sake of metre*) जाऊ,

and जाहू: 3 *Retro. cond.* जाइत,

or (*Hindi*, *F.* 40) जाता: *Past*

Part. गेल: 1 *Past*, गेलऊँ, 3 गेलाह,

(*of which* गेला, *is an abbreviated*

form), *Fem.* गेलि and गेलौ (*for*

गेलोहि): *Indecl. Part.*, जाइ. जाए,

जाय: *Adv. Part.* गेलै, जाइतै, जैतहिं,

and जैतहिं. To go, बहराय जा, to go

out, जाए जम, to arrive, जाऊ जाऊ,

go, be quick: to go away: to

stop, to cease (*as rain*): to be

destroyed. *With Past participle,*

and sometimes with Indeclinable

participle of another verb, it gives

a passive sense, e. g., कहल जा, and

sometimes कहि जा, (Vid. LXXIII,

4) and Irreg. कहिय जा (Vid.

XXXI, 2) (for explanation of

कहिय, see कह), to be said: with

Indeclinable participle of another verb forms a numerous class of compound verbs, e. g., भसि जा to float away, सेपि जा to entrust.
 जा (2), see जे.
 जार, जारत, जारति, जारतै, जारै, जार, जारत, जारब, (1), see जा (1).
 जाएब, (2), the act of going: motion.
 जाँघ, the thigh; the leg.
 जाँत, जंतवा, a mill-stone; *Prov* जाइहौ पटना जाड़ा एक जाँत, I go to Patna for a pair of mill stones, like a Newcastle man going to London to buy coals.
 जाग, v. n. to awake from sleep, to arise, to have one's passions aroused; *Past Part.* जागल, awake. *In Vid. X, 7, जागौ, for जागि (Inderl. Part), for sake of metre.*
 जाट, जाटि or जाठि, the central post of an oil or sugar-mill; the central post of a tank.
 जात, जाति, race, caste, kin.
 जाता, see जा (1).
 जादू, (جادو), magic, enchantment.
 जान, v. a. 3 Pres. (F. 35) जान: 1 Retro. Cond. जनितहुँ (Vid. LIII, 5.) Pres. Part. जनैत (F. 30 gives the Kanauji जानत) to know, to understand, to pretend: *Irregular Passive, (Vid. XLI, 5) जानिऐ, it is known; so the form is explained by pandits, but it may also be the 1 Sim. Pres., 'I know.' Past. Part. जानल, known, जानल अर्थ, that of which the meaning is clear.*
 जाननिहार, knowing, सभ जाननिहार, omniscient.

जानब, knowledge.
 जाप, v. a. to mutter, to recite.
 जापब, reciting, muttering
 जाबजिब, जाबजौब, adj. lifelong.
 जामाय = जमाई, q. v.
 जाम, a pahar, or watch of the day or night. (Vid. XXIX. 3.) जामै Instr. used for Loc.
 जामिनि, the night.
 जामन, a kind of tree with a bitter • purple fruit.
 जामौन, that which is born, a son; *Prov. (on an unworthy son) हरिनक जामौन मृगर भेल. दुइ भागि कै जंगल गेल, a hog has been born to a deer, and both have run away to the forest.*
 जार, v. a. (caus. of जर) to set on fire, to light, to burn: आगि जार, to light a fire.
 जाल, a net: a collection, mass.
 जामँ, see जे.
 जाह, see जा (1).
 जाहि, जाहि लय, जाही, see जे.
 जाऊ, जाहू, जाहे, see जा (1).
 जि, v. n. = जौ (2) q. v.
 जिअब, life.
 जिआ, life: (Sal. XXI) जिआ ले, to come to life.
 जिआन, (جيان), harm, fault (Sal. XIV).
 जिउ, life, soul.
 जिजिर, a chain.
 जिनका, see जे.
 जिव, = जौब. q. v.
 जिवथु, see जौ (2).
 जिवन, = जौबन. q. v.
 जिमि, adv. and prep. like.
 जिमि जौमौ, = जिमि.

जिले, (ضلع) a district.

जिह = जीह, *q. v.*

जी (1), life : an affix of respect as in the Letter, p. 2.

जी (2), जि, *v. n.* (3 *pros. cond.* जीबयि (Vid. X, 10), जीबे (Vid. II, 5), 3 *imperat.* जिबयु (Vid. LVIII, 2), 3 *fut. fem.* जीउति (Vid. X, 1, &c.), *past part.* जीउल) : to live.

जीउ, life, soul.

जीउति, जीउल, *see* जी (2).

जीति, victory.

जीन, (زین) a saddle.

जीब, life, (Vid. X, 10) जीबयि जीबे, she may live in her life, *i. e.* live indeed : soul, जीब दे, to give one's soul to a thing, to do it with all one's heart.

जीबयि, *see* जी (2).

जीबन, life.

जीबा, (F. 14) *adj.* living.

जीमौ, *see* जिमि जीमौ.

जीह, the tongue.

जुयानी, (جواني), youth ; manhood.

जुग, a pair : both, कुच जग, (my) two breasts : a period of time, an age ; repeated becomes an adverb, जुग जुग, for ages.

जुगल, = जुगुल, *q. v.*

जुगति (Skr. युक्ति), device : dexterity.

जुगुम, जुगुल, a pair.

जुटे, *adj.* (?) together, (F. 57).

जुड़ाएल, *adj.* having one's fill, satisfied.

जुड़, a battle.

जुनि, *conj. adv.* = जनु (2) *q. v.*

जुन्ना, a grass rope.

जुबति, a damsel.

जुबराज a prince : an heir-apparent.

जुबानी, (زباني) *adv.* by word of mouth.

जुम, *v. n.* to arrive : to approach :

जुमौ जुमौ "I'm coming," जाइत

जुम, (Sal. VII) or जाए' जुम, (Sal. IX), to arrive.

जुलफौ, (زلف). short hair : hair not allowed to grow to its full length.

जूज, जूजी, the penis.

जूट, *v. n.* to grow fat. जूटल गत (F. 71) their limbs waxed fat.

जूड़ा, a woman's braided hair.

जूड़, जूर, (Fem. जूड़ि, जूरि) *adj.* cool (Vid. L, 3).

जूरा, the knot of a woman's hair, = जूड़ा, *q. v.*

जे (1), *rel. pro. adj. and substantival* ; the following forms have been noted ; Nom. जे (with correl से) and जैह (only once (Vid. XVII, 7), with correl. सैह) : oblique form, अनि, जा, जाहि and (Mars. 1.) जाहौ : instrumental, जेँ : genitive, जेकर (only once in Vid. L, 5), जकरा, जनिक, जनिका, जनिकर, and जसु (F. 43 gives the Hindi जिनका) : Dat. (Vid. L, 4) जकरहिँ : who, which, what, that ; whoever, whatever : जाहि लै for the sake of which, wherefore ; cf. कि लै : जे किहु, (F. 4) whatever : जे केसो, whoever.

जे (2), *conj.* that.

जे तरहेँ *adv.* as, like.

जेभर, *adv.* wherever, where.

जे किहु *see* जे.

जेठ (fem. जेठि), eldest, according to Hindú custom, the wife of an elder son can only talk to, or joke with her husband's younger brothers, and, similarly, a husband can only talk and joke with his wife's

younger sisters, hence the proverbial piece of advice जेठि बिचाइलें सभ-होख सारि, by marrying the eldest daughter of a family, all (her sisters) are your sisters-in-law (and you can joke with them).
 जेठौतौ, the share of an eldest son.
 जेना, *adv.* as, like
 जेमाव, *v. a.* to feed : to satisfy (*Vid.* L, 8).
 जेमाव, feeding.
 जेम्हर, *adv.* where, wherever, = जेम्हर *q. v.*
 जेहन, *adv.* as, like.
 जेहिं (*F.* 2) = जेहन.
 जेहिखन, *adv.* when.
 जै. *interj.*, victory!
 जैथो, *conj.* even, though.
 जैतहिं, जैतहिं, जैताह, जैवह, *see* जा (1).
 जैसे, *adv.* as, like.
 जैह, *see* जे.
 जोग, *adj.* fit, suitable : *subst.* name of a sept or tribe of Bráhmans : a sacrifice, a penance.
 जोगता, fitness, suitability.
 जोगमंत, great, of high dignity.
 जोगौ, an ascetic.
 जोगिनिष्ठा, a female ascetic.
 जोजन, a league, a measure of distance ; *Prov.* जोजन खाय, से कोम खाय, he who enjoys a property extending over a league, is disgusted at one extending over only a kos.
 जोड़, जोर, *v. a.* to unite, हाथ जोर or कर (कल) जोर, to join the hands in respectful supplication (*Sal.* I) to clasp in one's arms.
 जोड़व, uniting : clasping.

जोतिष, astronomy : astrology.
 जोती, brilliancy : brightness.
 जोर (1), (जोर), strength ; force. जोर बर जोर, forcibly.
 जोर (2), = जोड़ *q. v.*
 जोरि, जोरी, (*Properly Indecl. Part. of जोर, used adverbially*) tightly, firmly, but *see* जोड़.
 जोलहा, a man of the Jolhá or Weaver caste. They are renowned for their stupidity, and for doing things at the wrong time, *E. g.*, *Prov.* कौआ चलल बास केँ, जोलहा चलल बास केँ, the Jolhá went out to cut grass (in the evening), when even the crows were going home ; *cf.* भुतिआ, जो, and बहसल.
 जोह, *v. a.* to look for, seek.
 जोहव, search.
 जो (1), barley ; *Prov.* जोलहा जानयि जो काटे, does a Jolhá know how to cut barley ? *i. e.*, he can't do anything.
 जो (2), (*Sal.* XVI) = जब, when ; जो लागि, until.
 जोँ, *conj.* if.
 जोँपय, जोँपै, = जोँ, *q. v.*
 जोड़ = जोरि, *q. v.*
 जोवन, youth (of a man or woman), prime.
 जोमनि, a damsel.
 जोरि, a rope made of hemp, or grass ; *Prov.* जोरि जरल ऐठन ठामँ खहि, the rope may be burned, but the strands still remain ; *i. e.*, a rich man who is come down in the world retains his pride.
 ज्ञान, knowledge, wisdom ; (*frequently* ज्ञाने *for sake of metre*).

अ

भखइति, भखै, भखैत, *see* भाँख.

भगड़ा, quarrel.

भगड़ाज, भगड़ोखा, *adj.* quarrelsome.

भट, भटभारि, *adv.* quickly; *cf.* भार.

भटा, *adv.* quickly: unawares.

भन, a chirping sound (*as of a cricket*) : a tinkling sound.

भनभन, भनभनाइति, a tinkling sound.

भप, (*Ná. 3, भप दय*), *adv.* at once.

भपइति, *see* भाँप.

भपट, swooping down suddenly upon anything, a swoop; भपट मार, to swoop.

भपना a cover.

भपसौ, a long continued rain; *cf.*

भापस.

[भापस

भापास, a violent shower of rain; *cf.*

भरना, a cascade.

भलफल, a dim light, twilight; *cf.*

भोलफल.

भलिवाह, a player of cymbals (भाल).

भाँकी, the act of spying, or peeping

भाँख, *v. n. pres. part.* भखैत, *fem.*

(*Vid. LXXII, 5*) भखइति, *verbal*

noun irreg. (Sal. XIV.) भखै *for*

भाँखै, to hang down the head in shame - to grieve, lament; *Prov.*

(*in Aghan the crops are stored for the year*) खगहन घटल भाँखब कतंक,

if your store is exhausted in Aghan, you will lament (the whole of the rest of the year); *cf.* भख.

भाँखी, a bush, a shrub; *cf.* भाखड़.

भाँभौ, a small kind of Nepálí dog.

भाँटि, the hair of the private parts

Prov. भाँटि उपारने मुरदा हलक, is a corpse lighter by pulling out the

jhā'ti? i. e., it is no use to pay five rupees, when you owe a *lakh*.

भाँप (1), *v. a. pres. part.* भपइत (*Vid. VII, 6*), *indecl. part.* (*Vid.*

XXXVII, 2) भाँपौ *for sake of metre.* To cover, conceal. भाँपि

खै, to cover, to conceal (*Vid. XXVII. 4.* खैल *for* खैलि *for sake of rhyme*) : (*Vid. XXXII. 1*) भाँपि

न होए, cannot be covered.

भाँप (2), भाँपब, the act of covering, a cover : (*Vid. XXXVIII. 4.* भाँपे

Loc. sing.) काँपे, चाँद मंडल जनु

राजक भाँपे, she trembles as the moon doth at the covering of

Ráhu, *i. e.*, as the moon when eclipsed.

भाँस, *adj.* pungent.

भाक, damp firewood placed on the top of a fire-place to dry.

भाखड़, a shrub, a bush.

भाड़ा, ordure.

भाड़ी, a small kind of drinking cup.

भाड़ू, that which sweeps, a broom.

भाप = भाँप, *q. v.*

भापनि, a cover.

भापस, a violent shower of rain; *cf.*

भपसौ, भपास, भोसा.

भाम, भामा, black, over-burned bricks.

भामर, *adj.* having the colour of भामा, black.

भार, (1) a series of iron bars let in horizontally to the sides of a well, serving as steps, like the rungs of a ladder; *women sometimes threaten to drown themselves in a well, but never intend to do so : hence the saying to a man who makes great professions without*

intending to carry them out, हाड़ भार डुबै दह मोहि, "you say 'Let me drown myself,' let go the jhār, (to which the woman is supposed to be hanging)": bushes, brambles.

भार (2) *v. a.* to sweep, *repetition* भारि भारि (*Ná. 1*), having swept: to shake, भट भारि at once: to comb, or straighten the hair.

भारव, a sweeping.

भारौ, a vase; a drinking vessel.

भाल, cymbals.

भिकभोर, *v. n.* to struggle.

भिकभोरव, struggling.

भिंगुनौ, a kind of vegetable.

भिंगुर, a cricket; *Prov* भिंगुर चढ़लाच बकुचा पर, कहथि, हाथा हसर हि बापक, the cricket perched on a bundle of clothes, and said it was his father's elephant.

भिटुकि, (*cf.* भटको) a potsherd, *Prov.* थाकल नटुथा भिटुकि बटोर, when a dancer is tired he collects only potsherds, *i. e.*, leave off in your prime.

भिनसा (*Sal. VII*) name of a servant of Salhes.

भिमभिमिच्यौ, tinkling toe ornaments.

भौल, a lake, a marsh.

भौलस, a strong bowed piece of wood with a heavy chain hanging to the two extremities. It is used to test the lifting powers of a gymnast.

भौलहोल, (*Sal. XIV.*) small lakes, ponds.

भौसा, a slight drizzling rain, *see* भापस.

भुभुषान, *adj.* poor, indigent, mean. भुटकी, or भुटका a potsherd; *cf.* भिटुकि.

भुमक, an earring.

भुर, *v. n.* to wither, to be parched: to burn.

भुरव, burning, withering.

भुरि, *repetition of* भारि, *Ná. 1.*

भूठ, *adj.* false, lying.

भूर, *adj.* burnt.

भौँभ, a thicket, an impassable and dark collection of brambles.

भौँभन, a length of split bamboo.

भौँटि, भौँटौ, (*Sal. XI*), the pig-tail of hair worn by certain castes of Hindús.

भौँपड़ा, भौँपड़ी, a small grass hut.

भोखरा, low scrub, underwood; scrub jungle.

भोर, broth, soup.

भोरौ, a small bag. भोरा, a ditto of a larger kind.

भोल, lampblack, soot.

भोलफल, the time for lighting lamps when night has set in; *cf.* भलफल.

भौँभल, *adj.* half-burned, scorched.

ट

टकवा, टका, टका, money: a rupee:

Prov. (in Musalmán dialect) मैं मरि जैहौँ, टकवा न भजै हौँ, I may die, but I won't change a rupee, (*of a miser*).

टकुचा, (*Dim. of* टाकु), a small skewer.

टकुरौ, a needle, a spindle.

टका, *see* टका.

ढंक, a spasm, a pang.

ढंगरि, the foot, the leg ; ढंगरि साबित हो, to have one's foot established, hence to dare (*Sal.* X) ; cf. टाँग.

ढङ्गी, a mat ; a screen, a mat shutter or door.

ढनटनाहटि, a tinkling sound : tinkling.

ढभका, fresh water, water newly drawn.

ढर, *v. n.* to break, नीन न ढर (*Vid.* LIII, 3), my sleep did not break.

ढहलू, a servant.

ढा, a definitive suffix used after numerals, *e. g.* षोढा, six, see *Letter*.

ढाँग, (1) the leg ; cf. ढंगरि.

ढाँग, (2) *v. a.* to hang, to hang up (*Sal.* VII) : ढाँगि दे, *id.* (*Sal.* XVIII) ; *Prov.* about two misers, माँगै जाय, वेँ ढाँगै चाह, one goes to beg, and the other wants to hang him ; to cause to carry, to load : *Prov.* (a weaver addresses a man who has seized him to carry a load, but who is delaying) ढंगबद्ध त ढाँगह, नहिँ त नौ नरौक हर्कति होएत, if you will load me, load me quickly, otherwise I shall lose an amount of work corresponding to nine shuttles.

ढाकु, a skewer.

ढाट, a mat, a screen.

ढाड़ or ढाड़ा, an earthen oil-pot : diminutive 'ढाड़ी.

ढापी, a kind of bamboo fish-net.

ढिकुला, an immature mango, before the stone is formed.

ढिकुसौ, a patch, a wafer : a secta-

rian mark on the forehead ; a patch of silver or vermillion on a woman's forehead, surrounded by the बेनौ, = बेदुलौ, and मेदुलौ *c. f.* *Sal.* XVII, XVIII.

ढिकोला, a young mango.

ढिटिहौ, a kind of bird. *It is a bad omen to hear its voice.*

ढौक, ढौकि, a pigtail (of hair), worn by certain castes of Hindús, when worn it should be worn long. Hence *Prov.* नढौ पूत नइहरा ढौक, a gipsy's son has a short pig-tail, *i. e.*, is not a good Hindú ; cf. *Sal.* XVII, where Salhes is directed to shave off his pig-tail, in order that he may resemble a gipsy.

ढौका, a mark, a patch, a commentary : a patch on the forehead, a mark of disgrace when white.

ढुकवाह, (more properly ढोकवाह), an asker.

ढुट (1), ढूट (1), *v. n.* to break : to be disarranged, put out of order (*F.* 67) : (of sleep) to cease, break. (*Sal.* XII) : ढुटि जा (or ढुटिह जा *Vid.* XXVI, 3) : to break in pieces.

ढुट (2), ढूट (2), breakage ; loss ; *Prov.* बेसवाक ढूट सन्यासौ, that (the possession of) which is a loss to a harlot (*i. e.*, chastity), is (gain to) a saint ; *i. e.*, what is one man's meat is another's poison.

ढूक, a piece, portion (*Sal.* XXI) पाँचो ढूक कपड़ा the five pieces of cloth which form a complete suit, see *p.* 19, *note*.

ढूगर, an orphan,—one whose father or mother is dead.

दूढ़, = दुढ़ (1) and (2), *q. v.*

टेँगर, a kind of prickly fish.

टेढ़, *adj.* crooked; *Prov.* चलै न जानी, खंगना टेढ़, you do not know how to walk, and you blame the unevenness of the courtyard.

टेब, to note: to notice.

टेबन, the act of taking note of any particular thing: (as a thief notes houses in which he can commit a theft on the following night). (*Sal. X*), टेबने फिर, to go about noting houses (as a thief).

टेबब = टेबन, *q. v.*

टोक, (1) a grove of trees, a wood.

टोक, (2) *v. a.* to ask, to question.

टोकड़ा = टिकुला, *q. v.*

टोकवाह, one who asks; *cf.* टुकवाह.

टोपड़, an application to prevent the recurrence of ague. *It is composed of certain leaves and medicines wrapped together, and is fastened to the feet or limbs.*

टोल, a quarter of a town, a village: टोले टोले (*F* 70), in every quarter of the town.

टौचाएल, *adj.* unlooked for: unnoticed.

ठ

ठञोर ठेहर, a fixed residence, a home, *Vid.* LXXXI, 4; *cf.* ठौर.

ठक, or ठग, a robber: an assassin.

ठकल, *adj.* robbed.

ठठेरि, a worker in brass: *Prov.* ठठेरि ठठेरि नहिँ बदला होय, two workers in brass never traffic together,

(for if they did it would be "Diamond cut diamond").

ठाँठि, (*fem.*) barren, (of a woman or female animal).

ठाट, the bamboo frame of a thatch, or of a mat house. [to stand.

ठाढ़(1), *adj.* standing erect. ठाढ़ हो,

ठाढ़(2), ठाढ़ि हो, *v. n.* (*Indecl. Part.*

ठाढ़ी, (*Sal. X.*) for ठाढ़ि), to stand: to stand still.

ठाढ़ब, the act of standing.

ठान, *v. a.* to drag: to hold fast, to grasp; बासर ठान (*F* 17), to fast.

ठानब, pulling.

ठाम, ठामा, a place: appearance, form. (*Vid.* II, 2, and XXXVIII, 6, ठामे for loc ठामे).

ठारि, the branch of a tree; *Prov.*

ठारिक चुकल बानर, थारिक चुकल किसान, a monkey fallen from a branch, is like a cultivator who loses the crops of his field.

ठीक, *adj.* and *adv.* exact: exactly.

ठीका, a contract, piece-work.

ठेकर, *adj.* one who refuses pertinaciously to obey orders, obstinate.

ठेकाना, (*F* 31), a fixture, an appointment.

ठेठ, or ठेठा, *adj.* pure, genuine.

ठेस, the act of stumbling: *Prov.*

ठेस लागे परबत, फोरौ घरक सिलौठ, he stumbled over a mountain, and (out of revenge) smashed his curry stone; ठेस लगने बुधि बाढ़े, stumbling increases a man's carefulness.

ठेहर, a word without definite meaning, attached to ठञोर, see ठञोर ठेहर.

†, weariness, *see note to F. 43.*
Trans. ; ठेही उतार, to take away weariness, to shampoo. ठे• उतर, to be shampooed.
 ठेऊन, ठेऊनि, the knee.
 ठाँठ, the bill of a bird.
 ठाकरा, a wooden peg for stirring up grain while it is being beaten in a ठेकुल,
 ठोप, a drop: *Prov.* आइ भाइ केँ ठोप नहिँ, बिलाइ केँ भर मंगा, (at a wedding) not a drop of vermilion and oil have been given to the near relations, while the cat has it all over the parting of her hair: *Hence generally,* the division has been unfair.
 ठोर, the lower lip.
 ठौर, place, ठौरहिँ, there, *Prov.* पड़लें पाबइ ठौरहिँ तक, if you would find a thing lying before you, look for it there, *i. e.*, there are none so bad as those that won't see; *cf.* ठञ्जार.

ड

डंरार, the boundary line of a field.
 डकैत, a robber, a "dacoit."
 डगड़ी, a winnowing basket.
 डगमग, the act of trembling, or quivering.
 डगर, waste land used for a pathway: a road.
 डंक, (*cf.* *Sindhi* डंग), the bite of a venomous reptile, or insect.
 डंटी, the foot stalk of a plant: the beam of a pair of scales.

डपौ, the bark of a tree: bark.
 डब्बू, a ladle.
 डमखार = डपौ, *q. v.*
 डमर, a tabor, a kind of drum.
 डंबर, pomp.
 डर, fear, alarm. *Instr.* डरै, through fear, *e. g.* *F. 21.*
 डाँट, (1), the foot stalk of a lotus.
 डाँट, (2), *v. a.* to threaten: डाँटि ले, *id.*
 डाँटब, threatening.
 डाँड़, (1), a staff.
 डाँड़, (2), *v. n.* to stand upright.
 डाँड़ब, standing upright.
 डाँड़ि, a rower of a boat: a line.
 डार्रा, the waist, the loins: *Prov.* कुकुर मरयि खाय बेगर, डार्रा दिऐन्हि लाइ, the dog is dying of hunger, and you have put a chain round his waist, *spoken of one who does not take proper care of the things he possesses.*
 डाक, a calling out: call, the distance to which a person can make his voice heard; *hence,* influence, power.
 डाकिनि, a witch.
 डाकू, a robber.
 डामो, a kind of grass, used for making string. [twig.
 डार, डारि, the branch of a tree; a
 डवा, a kind of large earthen cup.
 डाला, a present given to the father of the bridegroom, on the departure of a marriage procession.
 डिड़िआ, to blubber: to cry foolishly (*as a beggar by the side of a road who gets nothing*).

डिमिकि, *onomatopæ. adv.* patter, with a pattering sound.

डुब, *u. n.* to dive : डुब दे, *id.*

डुबाव, (*v. a.*) to cause to dive, to sink (*active.*)

डुमरि, डूमरि, (*Skr. उदुंबर*), the glomerous fig tree, *Ficus glomerata*. It is said that men cannot see its flowers.

डेउढी, the doorway, or entrance, of a house ; the outer portion of a house through which entrance is made into the inner portion ; *this is specially adopted when the house is a large one ; hence a large building, a palace.*

डेग, डेगे, a footstep.

डेढ़, one and a half : a few ; *Prov.*

डेढ़ गोट घोड़ी, नौ गोट फौज, (*spoken of one who makes display when he cannot afford it*), the owner of one and a half (*i. e.* two wretched) mares, goes about (like a lord) with an army of nine servants.

डेढ़ गरिआ, ढोढी लं चार, a necklace reaching to the navel, with only one or two beads on it

डेन, the arm ; the wing of a bird.

डेरा, (1), *v. a.*, and *v. n.*, to fear ; to be afraid of : *Past Part.* डेडाएल, fearful, terrible.

डेरा, (2) a temporary residence, a lodging : a tent, डेरा खसाए दे, to pitch one's tent, to fix on a place for a lodging.

डोह, a kind of spoon, used by Musalmáns, for stirring pottage. *The corresponding word for Hindús is दाबि.*

डोड़ा, a stream, a small river.

डोर, डोरी, a string : a lace (of a bodice &c).

डोल (1), the bucket of a well, *see* उबहनि, झीप, खंभा, and डेंकुल.

डोल (2), *v n.* to swing. To shake, to move, to be put in motion : डोलि जा, *id.* ; न डोले, it is motionless.

ढ

ढंग, method, manner : ability ; *Prov.* बोलक ढंग नहिँ, गेल कचहरौ, he did not know how to speak, and went to the cutcherry ; (*natives always select their most eloquent friend to go to cutcherry and give evidence for them*).

ढर, *v. a.* and *v. n.* to distil ; to shed : to flow.

ढरब, flow.

ढाक, a large kind of drum.

ढाकनि, an earthen cover of a pot, &c.

ढाकौ, a kind of large open basket.

ढाठ, a fence or railing.

ढाठौ, manner, way, custom.

ढाबूस, a toad.

ढाल, a shield.

ढाह (1), the high bank of a river.

ढाह (2), to level, to raze.

ढाहब, levelling.

ढिठाई, (*see* ढौठ), firmness.

ढौठ, (*Skr. दृढ*) ; *adj.* firm.

ढोढ़ा, a gravid womb.

ढोल, a louse.

ढेंकार, a belch ; considered a sign of

good eating, hence Prov. घर खरचौ नहिं डेउदी पर डेकार, he has no money in his house, and yet he belches as he comes out of the doorway (to persuade people that he has had a good feed).
 डेकुल, the counterpoise of the lever of a well, *see* डोल, डबहनि, कौप, and खंभा : a machine for pounding grain or bricks, a pestle.
 डेग, the stump of a tree (*Sal.* XV).
 डेकी, or डेकौ, a mortar, a pounding machine.
 डेबाहि, constant repetition; pertinacity.
 डेर, डेरि, डेरी, a heap: a quantity: much.
 डेलमास, a sling.
 डोचार्, the cost of carriage of anything.
 डौढ़, a kind of non-venomous serpent.
 डोढ़ी, the navel.
 डोल, डोलक, a drum, डोल डाक, the music of drums
 डोर, *v. a.* to make clean: to polish: adorn.
 डोरब, the act of cleaning.

त

त, तै, *conj.* yes: *illatively* then.
 तइखो, तैइखो, *adv.* still: nevertheless.
 तइखन, *adv.* at that very time: immediately.
 तह, (*Vid.* XLV, 1) a sign of the abl. case (rare).
 तक, *prep.* up to, as far as.

तकर, *see* ताक.
 तकर, तकरा, *see* से.
 तकाजा, (تقاضا), dunning, repeatedly asking for anything.
 तकितऊँ, तकैत, *see* ताक.
 तखन, *adv.* at that time, *then*: *when declined, takes a base* तखनु, *e. g.*, तखनक, of then, of that time.
 तखनु, *see* तखन.
 तंग, a horse's girth.
 तंगौ, a load, a burden.
 तज, *v. a.* to desert: to leave: to give up.
 तजब, desertion: giving up.
 तजवौज, (تجویز) decision: thinking: तजवौज कर, to decide: to think; (*Sal.* XIII) तजवौज करै, she began to think, लागलि *being understood*.
 तड़कौ, an ear-ring.
 तड़नड़ाहटि, trickling.
 तड़ाक, quickly, immediately; suddenly.
 तड़ित, lightning.
 तत, ततवा, *see* से.
 ततमत, delay.
 ततहिं, *adv.* in that place, there.
 ततेक, *adj.* so far, so much.
 तथिऊँ, *adv.* there.
 तन, the body: तनमन, body and soul.
 तनय, a son: (*Vid.* XVI. 3) the son of Rukmini was Pradyumn, who was an incarnation of Kām Deb, whose wife was Rati, *see* भगनौ, पति, सुता, and दहः (*id.* 5) the sons of Aditi are the gods, and their enemies (बैरौ), are the Daityas, *see* अदिति, and बैरौ: (*id.*

6) *the son of the sea which was swallowed by Agastya is the pearl-oyster, and its treasure is the pearl, see कुंभतनय, असन, and कोख.*
 तनया, a daughter. (Vid. XVI, 7) *the daughter of Yaśodā, the wife of Nand was Māyā, or illusion, who was an incarnation of Durgā. Hence Durgā is here called the daughter of Yaśodā: (Id. XVII, 2) the daughter of Bāṇāsura the son of Bali was Ushā, and her husband was Aniruddha who was the son of Pradyumna, the son of Kṛishṇa.*
 तनि, तनिक (1), तनिकर, तनिकुं तनिका, तनिका, see से.
 तनिक (2), straw, thatching-grass; *Prov. जनिका उक्त तनिक फुकक न, (a man) who does not know how to blow alight a straw (fire), i. e., an idiot.*
 तनु = तन, *q. v.*
 तप, penance.
 तपसौ, one who performs penance.
 तपोवन, a grove devoted to penance.
 तब, तबने, *adv.* then.
 तम, darkness.
 तमघैल, a water-jar.
 तमस, *v. n.* to be enraged.
 तमसब, rage, anger.
 तमसा = तमस, *q. v.* [obligation.
 तमसुक, (تمسك), a bond, a written
 तमासा, (تماشا) show, spectacle.
 तमोलि, तमोलौ, a seller of betel leaf.
 तर, surface: bottom: hence *prep.* below, at the bottom of, beneath, under.
 तरंग, a wave: a whirlpool (to

which a woman's navel is frequently compared): love, passion: Vid. XLVI, 1, and LXXVIII, 2, तरंगे for the sake of metre.
 तरणि, तरनि, the sun.
 तरफ, (طرف) a side: a party to an agreement.
 तरल, a kind of dish consisting of vegetables cooked in ghī or oil: *it is peculiarly a rich man's food, and is supposed to be fattening; Prov. तरल खाय, पुनु गरल जाय, he is a rich man, and yet he is lean.*
 तरागन, plural of तारा, a star (Vid. XVIII, 2), *q. v.*
 तरास (1), thirst.
 तरास (2), trembling: fear, terror: *Vid. VII, 5, and XXVII, 1, तरासे for sake of metre.*
 तरासल, *adj.* thirsty.
 तर, a tree: a shrub, a bush, कंटक तर, a thorn-bush.
 तरवारि, तरवारिचा, a sword. [grown.
 तरण, तरणत, *adj.* tender: ripe, full-
 तरणी, a full-grown damsel (Vid. LXXIX, 1). [XIV].
 तरंगना, name of a mountain (Sal.
 तल, surface: bottom, base: the palm of the hand.
 तलाई, a small pond.
 तला, the sole of a shoe.
 तसर, silk, "tusser."
 तमला, a rice-pot.
 तसु, see से.
 तह, *prep.* amid, amongst: *adv.* therefore, consequently; *cf.* तह.
 तहाँ, *adv.* there.
 तहि, *adv.* therefore.
 तहिना, *correl. adv.* so.

ता, ताक (1) (*Vid.* III, 3), *see* से.

ताँतो, a leathern thong.

ताक (2), *v. a.* 3. *Simp. Pres.* तकर

(*F.* 18), and (*Vid.* XXVII, 4, and LXXIV, 4) ताकयः 1. *Retro.*

Con. तकिंतऊँ: *Pres. Part.* तकैत, to look at, to watch: to seek.

ताकब, looking at: search.

ताकै, *see* से.

ताख, a hollow in a wall, used as a shelf, or cupboard.

ताखौ, a cap.

तागौर, (तागौर), *adj.* removed, dismissed; *of land* diluviated, washed away; *Prov.* सोखौँ एक खेल जागौर, भोर होइत भेल तागौर; घुरिकै तकलन्हि अपना गाँवाँ, गाँड़ि नंगोटो फते खाँ, a Miyā' bought an estate, and next morning it was washed away; he went back to look for his village, all in rags with the airs of a lord, (*see* नंगोटो)

तात, a father. (*Vid.* XVI, 10) *the father of Sítá, who was the wife of Rám, who was the enemy of Rávan, was Janak. See पतनौ, खरि, and रावण. Janak obtained Sítá for his daughter, after performing a very severe penance. (Id. XVII, 2) the father of Aniruddh, who was the husband of Ushá, was Pradyumn, whose father was Kṛishṇ, who being an incarnation of Vishṇu, was the husband of Lakshmi, whose father was the Ocean.*

ताधरि, *adv.* so far, till then, *see* से.

तान *v. a.* to pull: to tighten: to pitch (a tent) ता न दे, *id.*

तानब, pulling: tightening.

तानी, warp: तानी भरनी, warp and woof.

ताप, *v. n.* to warm oneself. खागि

ताप, to sit over a fire.

तापति, the lord of that, (*cf.* से).

(*Vid.* XVI, 8) the lord of the bull is Siva, who rides on a bull,

see पति, and कामधेनु

तापर, *see* से.

तापस, one who performs penance: a hermit.

ताम, तामा, copper.

तामस, anger.

ता में, *see* से.

तारचंद, the stars and the moon; the moon encircled by stars.

तारा, a star: (*Vid.* XVIII, 2)

तरागन, *plur.* the stars: *here means* the ring of silver-coloured

stars on a forehead (*called* बेनौ), surrounding the round patch of

vermilion (*called* टिकुलौ). गगन

तारा, the stars of the sky.

तासम, तासह, ताहि, ताहौ, *see* से.

तिखर, a kind of starch.

तिजै, *adj.* third.

तितल, *adj.* wet: slack, limp.

तिथि, तोथि, a lunar day.

तिनि = तोनि, *q. v.*

तिमन, cooked vegetables.

तिमिर, darkness.

तिरहुतिआ, an inhabitant of Tirhut,

a Tirhutia Bráhmaṇ; they are

very particular about this caste,—

hence proverb, तौनि तिरहुतिआ,

तेरह पाक, three Tirhutia Bráhmaṇs

will cook in thirteen different

places.

तिरिचा, (स्त्री), a woman : a lady : a damsel.

तिरिचित, *adj.* pleased, satisfied.

तिलक, the mark or marks made by Hindú males, with coloured earths, on the forehead, and between the eyebrows : hence, as in *Vid.* XXXIV. 5, any ornamental mark on the forehead, even on the forehead of a female, such as the शृंगार.

तिलंगा, a native soldier, as distinguished from गोरा, a British soldier.

तिला, तौल, a grain of sesame : a moment, an instant : तिला एक लागि, for a moment, for an instant.

तिहरो, *see* ते ह.

तीत, *adj.* bitter : *Prov.* चपाएल बक केँ पोढी तीत, a satiated crane considers the पोढी fish bitter, Hunger is the best sauce.

तीतल, = तितल, *q. v.*

तीथि, (*Vid.* LXVI, 1) = तिथि, *q. v.*

तीनि, *adj.* three. In *Vid.* IX, 1 and ff. there are many plays on this word.

viz., (1.) तीनिक तेसर, the third vowel after the third = उ : तीनिक बाम, that which is to the left of the third vowel, i. e., आ, which is to the left of इ : आ and उ form together the word आउ "come."

तीनिक तेसर, the third number after three = five = पंच, which also means पंचवाण the God of love,

(2) तीनि, a word of three syllables, *viz.*, माधव, which is a name of Kṛishṇ. तीनिक तेसर, the third day after the third day (Tuesday) of the week = Thursday =

दृश्यति, which also means "life" (*Amara.* I, 3, 24). In the third line तीनि, and तीनिक तेसर mean the same as in the second, except that दृश्यति does not mean "life," but the Saint Brihaspati. (4th line) तीनिक, concerning, or, connected with the word three.

तीनू, the three (*Sal.* XX).

तीर an arrow ; *Prov.* तीर न कमान, मोर्चा कथौ केँ पेठान, he has neither bow nor arrow, and how does the Miā' call himself a Paithān : the bank of a river, (*Vid.* LXXVIII, 1, तीरे locative).

तोल = तिला, *q. v.*

तुच, *see* तौच.

तुमडौ, an ascetic's gourd ; *Prov.* तुमडौ फुति गेल, वाह रे गोसाईं, a pretty ascetic ! with a broken gourd !

तुर, तूर, cotton wool, *Prov.* तुर लदे ते पनु, मोह लदाय, the bullock which now carries cotton, will bye and bye carry iron.

तुरग, तुरंग, a horse ; *Prov.* हर बहे बैलवा, बैठे खाय तुरंग, the bullock is yoked, and the horse does nothing and eats.

तुलित, तुल्य, तूल, *adj.* equal to, like : equal alike.

तू, तूच, *see* तौच.

तूति, the mulberry tree.

तूर, cotton, = तुर, *q. v.*

तूल, *adj.* like, equal to : alike, equal.

ते, तेँ, तेहि, *adv.* therefore : for this reason.

तेआ, (*F.* 22) = तेज, *q. v.*

तई, *adv. emphatic*, even thus (F. 19).

तेखरि, (Sal. III) a kind of flower.

तेतरहे, *adv.* so, in that manner : *cf.* से.

तेभर, *adv.* there, = तेन्दर, *q. v.*

तेगा, (تیغا), a sword : a scymitar.

तेज, *v. a.* (Vid. XXVIII, 7) 2nd Imperat. तेजु ; to desert, to leave : to give up : to abandon : to shed (tears &c.): to distil : तेजि हे, *id.*

तेना, *adv.* so, in this manner.

तेपहरा, the afternoon, (*lit.* the third watch.)

तेन्दर, *adv.* there, in that direction, on that side ; *cf.* तेसर.

तेरह, *adj.* thirteen.

तेल, oil ; तेल कुँड, oil and pots, *i. e.*, the necessaries of life.

तेलि, an oil-seller ; *Proc.* तेलिआ सँ न धोबिआ घाट, एकरा मंगरा, ओकरा जाट, a washerman is no worse than an oil man, the former has his pestle, and the latter his mill-post.

तेसर, *adj.* third : *in* Vid. IX, there are many plays on this word. *viz.* तौनिफ़ तेसर see तौनि : Vid. LIX, 3, द्वितिसुत तेसर, the third after the son of the earth *i. e.*, (*see* द्वितिसुत) after the planet Mars (मंगल). मंगल also means Tuesday, and the third day after Tuesday is Thursday, which is वृहस्पति, which also means the planet Jupiter. This planet does not rise till near morning, and hence is said to increase the pain

of a woman separated from her husband.

तेसरा = तेसर, (*only used in oblique cases, e. g.,* Vid. LX, 3) *q. v.*

तेहन, *adj. and adv.* such, so.

तेहि, *see* से,

तेहिँ, *adv.* so.

तेहिखन, *adv.* then, at that time.

तेहिठाम, *adv.* there, in that place.

तेह्यो, तेइयो, तेओ, *conj.* still, nevertheless.

तेँ = तेँ, *q. v.*

तेइयो, तेओ, *conj.* still, nevertheless.

तेसे, *adv.* so.

तेा, *Hindī for तेँ* (F. 39), *q. v.*

तेाँ, तेाँह, *Pro. 2nd pers.; the following forms have been noted ; nom.* तू, तुअ, तूअ, तेाँ, तेाँह, *or emphatically, especially, in the vocative, तेाँहोँ तेाँहे, तेाँहेँ, तेाँहेँ, तेाँहेँ : obl.* तुअ, तेहि, तेहोँ, (*lengthened for metre, Vid. LXXVIII, 5*), तेहरा, तेरा ; *instr.* तेहँ : *gen.* तुअ, तूअ, तेहार तेहार ; the forms तेहरा and तेरा are also found, but only as oblique genitives (*e. g.,* Sal. XIX) *or with the final vowel lengthened for the sake of metre (e. g. Vid. XXXIV, 1) : तेहरे (Sal. VII) occurs only once and is borrowed from Hindī. Voc.* तूअ &c. as above ; thou.

तेाँहोँ, तेाँहे, तेाँहेँ, तेाँहेँ, *see* तेाँ,

तेाड़, तेार, *v. a.* to break ; to pluck (a flower).

तेतराह, one who stutters.

तेन, a pot-belly.

तेनैल, *adj.* pot-bellied.

तेार (1), = तेाड़, *q. v.*

तोर (2), तोरा, *see* तौँह.

तोरित, *adv.* quickly, instantly.

तोहर, •तोहरा, तोहरे, तोहार, तोहि,
तोही, तोहँ, *see* तौँ

तौ, तौँ, तौँपै *or* पय, *conj.* (*correlative of जौँ, if*) then; in that case.

तौनी, a small outer garment: a towel.

तौला, an earthen boiler.

त्रिषा, a woman; a lady, a damsel.

त्रिबलि; the three wrinkles *or* creases on a woman's stomach below the navel.

त्रिवेनिषा, a trijunction point; a place where three roads *or* rivers meet.

त्रिभवन, the three worlds, earth heaven and hell, the universe.

त्वचा, the bark of a tree.

थ

थन, the udder, *or* dugs of any lower animal.

थाक, *v. n.* to remain, continue: to be weary.

थाकनि, weariness.

थाकव, remaining, continuance.

थाकल, *adj.* (*part.*) weary.

थार, (*or dim.* थारौ), a plate for eating from, a "thalee."

थाल, mud.

थाह, bottom.

थिक, *v. subst.* to be, *see* grammar.

थिकइन, थिकऊँ, थिकाह, *see* थिक.

थिर, थौर, *adj.* firm; quiet, tranquil.

थौक, थौकि, *see* थिंक.

थुक, *v. n.* to spit.

थुकहा, one who spits often.

थूथन, the mouth of a lower animal.

थौँथ, थौँथा, *adj.* toothless.

थौँथी, *adj.* toothless; hence garrulous, talking nonsense, voluble; *Prov.* थौँथी चागा पायो कि करत, what good is a book in front of a babbler.

थोड़, *old abl.* थोड़ऊँ, *adj.* little; short: small: few.

थोथी, the mouth.

द

दइ, a queen.

दए, दएह, *see* दे.

दँश, the act of biting, *or* stinging; frequently दँशे *for metre.*

दकँ, *see* दे.

दक्षिन, दखिन, the south.

दखिनहिचा, an inhabitant of the south.

दगध, *adj.* burnt, parched.

दगरनि, a midwife.

दंगैल, a quarrelsome man; a brawler.

दक्षिन, the south: *see* दखिन.

दक्क, the celebrated hero Daksh. (*Ind XVI, 3*) he was the father of the 27 nakshatras, *or* lunar mansions. The fourth lunar mansion was Rohini; *see* सुता

दखिन, *adj.* southern, belonging to the south: also *subst.* the south.

दखिनाहा, an inhabitant of the south.

दखौन = दखिन *q. v.*

दड़िमौ, a kind of dried mango, *see* आमलि.

दंड, a staff: a measure of time: a

fine: (*Sal.* XVII) an exercise among gymnasts in which the only portion of the body touching the ground are the palms of the hands and the toes; the body is then extended or swung backwards and forwards.

दडिबाल, *adj.* wearing a beard, bearded.

दम, breath: एक दम सै (*Sal.* XX) at one breath, at once.

दमड़ी, a small coin; 2 damrī = 1 dokrá, 4 dokrá = 1 pice; *Prov.*

दमड़ीक बुलबुल दोकड़ा चोथौनो, you charge a *damrī* for the nightingale, and a *dokrá* for plucking out (its broken feathers).

दमस, *v. n.* to be enraged.

दमसब, rage.

दंपति, husband and wife: consorts.

दंभ, pride.

दय, *see* दे.

दया, mercy, pity.

दयाल, *adj.* merciful, pitiful.

दर, (در), *prep.* in, at, on, in such phrases as लाख दर लाख, *lakh's* upon *lakh's*.

दरवाजा, दरवाजा, (دروازا) the outer room of a house, open to the public. Same as दूरा, *q. v.*; it never means a door, the *Maithili* of which is केवाड़ी, nor a door-way, which is दुआर.

दरवेश, (درویش) a Dervish, or Muhammadan beggar.

दरशन, दरस, दर्शन, sight: an interview.

दराध, a kind of venomous snake; *Prov.* (in charming a snake, the

charmer touches the head of the reptile as he utters the charm)

जानधि डौढ़क मंच, देखि दराधक माँया जाय, he only knows the charm for the bite of a non-venomous *Dhōrh*, and puts his hand on the head of a *Darādih*; i. e., a little knowledge is a dangerous thing.

दर्पन, a mirror.

दर्बजात, brazen utensils.

दल, an army: a faction: a leaf (of a plant), दलराज, a lotus.

दलघोटना, दलघोटना, a stick for stirring *dāl*, or pottage. It has at its lower end a kind of horizontal paddle-wheel, which is made to revolve rapidly by rotating the stick or shaft between the palms of the hands.

दलित, *adj.* 'pierced.'

दश or दस *adj.* ten: hence, any indefinite number, many: hence also a few: दशगुन, multiplied ten times, *see* गुन.

दसो, definite num. the ten. दसो दिशि, in the ten directions, i. e., the eight points of the compass (N., N. E., &c.) the Zenith and the Nadir; hence in all directions.

दशन, the teeth: the act of biting: the marks caused by biting.

दस, *see* दश.

दसन = दशन, *q. v.*

दसा, form: condition.

दह (1), ten, for दस, *see* बुंद.

दह (2), दहक, *see* दे.

दह (3), *v. a.* to burn, consume.

दहन, fire: anguish; *adj.* burnt.

दहा, *v. n.* to float, to swim : दहाय जा, to be washed away.

दहिन, दहिना, दहीन, the right (hand): *Inst.* दहिने used adverbially, on the right: (*adj.*), southern favourable, *e. g.* बिधाता दहीन बयि, the Creator is favourable.

दही, curdled milk; *the food of the richer classes, hence the Prov* घर दही, बहरा दही, only he who eats curds at home, should eat them abroad; *i. e.*, avoid vain pretensions.

दहेज, (دھج), dower, taken from the bride's people by the bridegroom. *Prov.* बर बुड़बक, दहेज लेत के, the bridegroom is a fool, who will take the dower? *i. e.*, somebody else must, as he will be content with too little.

दाउ, दाओ, a trick (in wrestling, &c.) *see* नंगटा.

दाँत, a tooth.

दाँतौ, lock-jaw.

दाँस, a gadfly. [grain.

दाउनि, the process of treading out

दाख, a vine.

दाखिल, (داخل), a law term signifying "filed in Court." It has, however, been adopted by the lower orders from the Court language, and in their mouth means "produced, made over to a person:" *e. g.* (Sal. XIV) दाखिल कै देलै, they produced him (before the king).

दाड़िम, a pomegranate, to the seed of which a woman's teeth are frequently compared.

दाढ़, a long beard.

दाढ़ौ, a beard; *Prov.* जौं मीयाँक दाढ़ौ, तौं गाछौं गुलजार, the better the *Miyā's* beard is, the better shines the village; *i. e.*, he puts an absurd importance on himself.

दादा, a grandfather, *Prov.* दादा के तेरह, including my grandfather we are thirteen; *of a greedy guest, who tries to make his host give him a quantity of food to eat.*

दादुर, a frog, whose voice is supposed to be an incitement to love.

दान, the act of giving: a gift.

दाना, seed of a plant: grain.

दाप (1), *v. a.* to press, to squeeze.

दाप (2), pride: anguish. (*Vid.* XXII, 5, दापे for metre).

दापब, pressing, squeezing.

दाबि, a spoon used by Hindús for stirring pottage: *cf.* डोढ़.

दाम, price, cost of anything: a small nominal coin, one and a quarter cowries, *Prov.* गेठौं में दाम न, बाँको-पूरक सैल, he has not a farthing in his pocket, and he wants to walk to Patna (Bā'kīpūr).

दामिनि, a flash of lightning.

दाहन, *adj.* hard, harsh: intolerable.

दारु, spirituous liquor.

दालि, pulse, vetch.

दिअ (1), दिआ, *see* दे.

दिअ (2), a light, a candle: *see* दीआ.

दिआव, *v. a.*, causal of दे, to cause to give.

दिगंबर भंग, a name of Śiva.

दिढ़ाई, firmness.

दितऊँ, *see* दे.

दिन, दोन, a day, day-time: सभ दिन,

दिन दिन, दिने दिने, every day, constantly : एक दिन, once upon a time.

दिनेस, the lord of the day : the sun.

दिप, a light; a lamp = दीप, *q. v.*

दिपोटौ, (*English*), a deputy magistrate.

दिवस, a day, day-time : *adv.* by day : दिवस दिवस कै, day by day : दिवसहिं, every day.

दिश, दिशा, दिशि, दिसि, दिसी, direction : region ; see दीस.

दीचठि, a lampstand.

दीचह, see दे.

दीचा, a light, a candle : see दिख.

दीदार, (*دیرار*), an interview.

दीन, see दिन.

दीन्ह, see दे.

दीप, a light ; a lamp ; a candle ; दीपक बातौ, a wick.

दीमान, (*دیران*), a prime minister a "Divan."

दीर्घ, *adj.* long.

दीर्घसूत्रौ, *adj.* slack, working slackly : long-winded (*of a talker*).

दीस = दिश, *q. v.* (*Vid.* XVII, 3) There are ten directions, *viz.* N., NE., E., SE., S., SW., W., NW., the Zennith, and the Nadir : hence दीस here means ten. The number of the Vedas is four, and that of the faces of Brahmá four : the directions added to the Vedas, added to half the faces of Brahmá equal therefore $10 + 4 + 2 = 16$, which is the full number of graces (अंगार) which a woman can possess. See मिलाव.

दुखौ, *adj.* both.

दुधार, a door-way, as distinct from केवाही, a door : *cf.* दरवाजा.

दुइ, दुई, *adj.* two. दुई पहर, mid-day : (*Vid.* XXII, 4). Here the word means means a word of two syllables, *viz.* नहिं. not : see सात, and पाँच. The meaning is that he accepted the sentence नहिं आएब, "you will not come," and then rubbed out the नहिं; आएब then meaning, I will come : (*Vid.* LXIII, 6), see बन.

दुःखित, *adj.* distress, agitated : commonly sick.

दुकान, = दकान, *q. v.*

दुख, sorrow, grief, pain, distress.

दुखारल, दुखित, = दुःखित, *q. v.*

दुगुन, *adj.* two-fold, double.

दुजै, *adj.* second.

दुति, a female messenger : a go-between : a news-carrier : see दूत.

दुधवा, milk, = दूध, *q. v.*

दुधार, (*fem.* दुधारि), *adj.* full of milk : milk-producing.

Prov. जाही तँ किहु पाइए,
सहिऐ कहु बैन;
लात खात चुचकार तँ,
सहत दुधारि धेन.

From whomsoever you receive benefits, you must bear abusive words : even while being kicked, by a milch cow, a man will endure its actions and pat it.

दुन = दुना, *q. v.*

दुन, दुनू, *adj.* both.

दुंदुभी, a kettle-drum.

दुना, *adv.* double, two-fold.

दुपहरिआ, mid-day : *adv.* at mid-day.

डुमकजा, a part of a horse's harness, corresponding to the crupper, but used also with the saddle; *Prov.* (on an over-worked and starved horse) दाना न घास, डुनु साँझ डुमकजा, he gets neither grain nor grass, and has the crupper on night and morning.

दुर, *adj.* distant, far; **दुरदेस**, a distant land: *subst.* a distance; **दुरडक**

दुर, a great distance: *cf.* दुरि, दूर.

दुरजन, a wicked person.

दुरि, *adj.* distant: **दुरि कर**, to put away, to cast aside, disbelieve: **दुरि जा** to go away, to be thrown aside, to be lost; *Prov.* चाँखिक देखल दुरि करू, भला मनुखक कहल करू, shall I disbelieve what I have seen with my eyes, and do what another says, be he ever so respectable: *cf.* दुर, दूरि.

दुरोच, (*skr.* द्रोच) mischief, damage.

दुलारचा, **दुलार**, a beloved one, a darling.

दुलहिनि, a bride.

दुल्हा, a bridegroom.

दुष्ट, *adj.* wicked, vile.

दुसाध, name of a caste, *Dusādhs*, whose caste-profession is either thieving or watching.

दुहाव, *v. a.* to milk (a cow): *cf.* दूह.

दुहिता, a daughter: (*Vid.* XVI, 1), the daughter of the enemy of Indra was Párbatī, the daughter of the Himálay, whose wings were cut by Indra; and her husband was Siva. See. सुरपति, चरि, and पति.

डुड, **डुह**, *adj.* both.

दू, **दूर**, *num.* two: *cf.* दूर.

दूत, a male messenger: *fem.* दूति or दूती, a go-between.

दूध, milk: **दूध उठौना**, see उठौना.

दूनु, **दूनु**, *adj.* both.

दूबि, a creeping kind of grass, *Dub* grass.

दूर, **दूरि**, = **दुरि**, *q. v.*

दूरा, the outer room of a house, open to the public, = **दरवाजा**, *q. v.*

दूस, *v. a.* to sneer, or jeer at a person.

दूह, *v. a.* to milk; *Prov.* गार न रचे, तँ बैल दूहौ, when you haven't a cow, you (are trying to) milk a bullock: *of a foolish substitute*: *cf.* दुहाव.

दढ़, *adj.* hard, firm: hence (of an embrace) warm, passionate; **दढ़ कै**, firmly.

दढ़ता, **दढ़पन**, firmness.

दे, *v. a.* The following forms have been noted. *Pres. part.* दैत, (but *F.* 72 gives *Kanauji* दैत): *Past. part.* देल: 1. *Simp. Pres.* दौ: 3. *Do.* दे, देच, देए, देऐ, देथि, दथि: 2. *Imperat.* दएह, दैह, दह, दहक, दौचह, दिथ: 3. *Do.* देथु: 1. *Fut.* देब, देबउ, देबऊ (*Sal.* XV); देबैक, देम: 2. *Do.* देब, देबैन्हि: 3. *Do.* दैत: 1. *Retro. Cond.* दितऊँ: 3. *Do.* *fem.* देतौहि, देतौह: 1. *Past.* देल, देनऊँ: 2. *Do.* देल, देलह: 3. *Do.* देलक, देलन्हि (*F.* has thrice the *Western Hindi* दौह); also vulgarly, and in poetry देल, देलैन्हि, which properly belong to the 1st person: *Fem.* of देल, दलि, but *Vid.* XXV, 3, (3rd p.), and

Vid. XLV, 4, (1st p.), देल for sake of rhyme): देब, and देल are sometimes lengthened to देबा (2nd p. *Vid.* I. 4), and देला (1st p. *Vid.* XL, 9; 3rd p. *Vid.* VI, 3), respectively for sake of metre: *Indecl. part.* दे, देर, दे, दय, दए, दक, also (*Sal.* V.) दिआ; *obl. verbal noun* देमै; see *gram.* § 189, *add.*: For other forms see खे, the conjugation of which is exactly parallel to that of दे: see *gram.* § 174. The causal of दे is दिआव, *q. v.* To give, मन दे, to pay attention; (in *Vid.* VI. 3. the form देला is used after जैओ, where देखि would be more grammatically regular; the sentence meaning, even though the Creator were to give his best endeavours, still ...): to put, lay, place: to bring, accompany; to put forth (leaves, &c.): to make: to add: to pay: to penetrate, *indecl. part.* frequently used adverbially in this sense, e. g. सेन्ह दे, through the burglar's hole; ककरा दिआ, through whom, by means of whom: frequent at the end of compound verbs, e. g. लिखि दे, to write, मेटाए (*Vid.* XXII, 4, मेटाई for metre) दे, to efface, लगाय दे, to close (a door), समुझाए दे, to make over charge of, or in permissive compounds, see *gram.* § 191.

देख, देह, देए, देरे, see दे.

देई, a goddess: a queen.

देसाद, a kind of relative, any person related to another through a

common great-great-great-great-grandfather is his *dēād*.

देओर, a husband's younger brother.

देख, *v. a.* the following forms have been noted: *pres. part.* देखैत, देखइत; 1. *simp. pres.* देखिब, देखिरे; 3. *do.* देखै. To see: note the form देखि हो, an impersonal verb meaning to be seen, *lit.* the act of seeing is going on. ओ, may be added for the sake of emphasis, e. g. तेरा देखि ओ ना भेल, even the act of seeing you did not take place, i. e. you were not even seen.

देखन, (in देखन आ) anomalous form of infinitive of देख, meaning, for the purpose of seeing: देखन आ, to come to see.

देखब, the act of seeing, vision.

देखलाह, (*fem.* °आहि) participial *adj.* seen.

देखाव, *v. a.* to cause to see: to show.

देखाएब, showing.

देखि, देखिओ, see देख.

देत, देतौह, देतौहि, देखि, देय, see दे.

देब (1), the act of giving.

देब (2), देबता, a god.

देब (3), देबउ, देबऊ, देबा, see दे.

देबि, देबौ, a goddess: a queen.

देबैन्हि, देबौक, देम, देल, देलक, देलन्हि, देलह, देलऊँ, देला, देलि, देलैन्हि, see दे.

देवाला, a fund, a purse: देवाला उखड़ि गेलैन्हि, he became bankrupt.

देश, देस, a country: the interior of a country as distinct from its head quarters, the "mofussil."

देसौ, belonging to the country, native.

देह, the body : a part of the body,
 कौन देह पर मारलकै, on what part
 of the body did he strike you :
 देह दसा, the general appearance.
 देहरि, a doorway, a threshold.
 दे (1), देवी, दैत (1), *see* दे.
 दे (2), a goddess : a queen.
 दैत (2), दैत्य, a demon, an ogre.
 दैन, indigence, poverty.
 दैब, fate : Providence, God, दैब चँस,
 a portion *or* incarnation of a por-
 tion of the deity.
 दैह, *see* दे.
 दो, *num.* *see* दोगुन.
 दोउ, *adj.* two : both.
 दोकड़ा, a small coin, *see* दमड़ी.
 दोकान, (دكان) a shop.
 दोख, a fault = दोष, *q. v.*
 दोगुन, *adj.* twofold.
 दोपटा, an outer garment, composed
 of two widths of cloth sewn to-
 gether.
 दोम, the tail, दोम नुकाव, to hide the
 tail, to be ashamed, to carry the
 tail between the legs.
 दोष, दोस, दोख, a fault, a crime, दोस
 हे, to blame, abuse. (*Ind.* XL, 1
 दोसे *for metre*).
 दोसर, *adj.* (*obl. form* दोसरा) second,
 another.
 दोसरहिँ, *adv.* secondly.
 दोखट, *see* बाध : दोखट कर, *see* पाहौ
 कर.
 दोहरि, a body-cloth, a double-sheet.
 दोहरौन, reduplication, doubling ;
Prov. दोहरौनेँ बनिचौ दुम्मा, by
 reduplication the shop-keeper
 makes it twofold, *i. e.*, if you
 make him weigh a thing twice

over, the second time he will
 make it come out twice as much.
 दौड़ (1), दौर, the act of running, a
 course, circuit ; *Prov.* मौझाँक दौड़
 मसजिद तक, a *Miyāl'* only runs to
 the mosque.
 दौड़ (2), दौग, *v. n.* to run.
 दौड़ब, running.
 दौड़िह दौड़ौ (*F.* 54), *adv.* speedily,
 quickly.
 दौना, a basket : a proper name,
 Dauná Málin, the wife of Salhes.
 चोर = देखार, *q. v.*
 द्रिष्ट, द्रिष्टि, sight, vision.

ध

धक्का, a push, a shove.
 धड़, धर, a headless trunk.
 धड़िआ, a narrow cloth worn by
 children to cover their nakedness.
 धयूर, the dhatura tree.
 धन, wealth, treasure.
 धनंतरि, proper name, Dhanvantari,
 a famous physician of antiquity.
 धनि (1), धनौ, *adj.* wealthy. fortu-
 nate : generous.
 धनि (2), धनिअ, a lady. • •
 धनिक = धनि, (1), *q. v.*
 धनौ = धनि, (2), *q. v.*
 धनौक = धनि, (1), *q. v.*
 धनुख, धनप, a bow (the weapon).
 धन्य, *adj.* prosperous, happy. •
 धन्धारौ, *see* गोरख धन्धारौ.
 धमाउर, excessive frolics, mad sport.
 धय, धयल, धयलन्हि, *see* धर (1).
 धर (1), *v. a.* the following forms are
 noted, 2. *Simp. Pres.* धरिरे ;

3. *do* धर, धरयि; 2nd Imperat. धरह, धरह, धरिष, धरिरे, धर; 1. Fut. धरव: Pres. Part. धरैत, धरइत; 3. Past. धयलन्हि, vulgarly, and in poetry धैल, धयल, which properly belong to 1st person: Indecl. Part. धय, धै, धरि, धारि (Vid. XV, 7): for other forms see कर (1), the conjugation of which is exactly parallel to that of धर; see gram. § 172: to hold: to grasp, to catch; to keep: to put, place: to put on clothes: to lie upon: गोर धर, to conceal, धरि ले, to take: धरै चाह, to wish to seize: धै रह, to keep, retain.

धर, (2), a headless trunk = धड़.

धरइत, see धर (1).

धरणि, धरनि, the earth.

धरती, the earth: the ground (*very common in this sense*), धरती पर बैसल, seated on the ground or धरयि, see धर (1). [floor.

धरनि, see धरणि.

धरव, the act of putting, placing, &c.

धरम, virtue: justice: chastity; Prov. धरमक करैत जँ होए हानि, तँरओ न छोड़ी धरमक बानि, even if you suffer loss while acting virtuously, forsake not virtue's words.

धरहर, a large house, a palace; Prov. छतौ खड़ तर, सपनाई धरहर, he sleeps on a common mat, and dreams of palaces.

धरह, see धर (1).

धराधर, a mountain.

धरि, properly Indecl. Part. of धर (1) q. v. used adverbially, up to.

धरिष, धरिरे, धर, धरै, see धर (1).

धर्म = धरम, q. v.

धर्मकार्य, a holy work.

धर्मधीर, *adj.* very virtuous.

धस *v. n.* to sink: to be in disorder.

धसल केस, dishevelled hair, धसि लस to sink and fall, i. e., to drown oneself.

धसव, the act of sinking: disarray.

धा *v. n.* (Past part. धारल or धायल: धाओल (Vid. XL, 4) is not used in the modern language) to run: to hasten.

धारव, running.

धाकड़, धाकर, a bull.

धाजा, a flag, a banner.

धान, unhusked rice, paddy.

धाम, abode, residence.

धार, (*loc.* धारे) a river, a stream: a line: a piece, block, portion: in Vid. twice धारा for metre.

धारि, Irregular for धरि Indecl. Part. of धर (1).

धाव, flame, blaze: burning.

धिआ, धौ, a daughter; Prov. बापक बखारौ धिआक उपास, the father owns granaries, and the daughter fasts; धौ मारौ पुतुड़ लै चास, beat your daughter, to frighten your daughter-in-law.

धिपाव, *v. a.* to cause to light, to set a light to: to warm.

धौ = धिआ, q. v.

धौपल *adj.* warm.

धीर, धीरे, *adv.* slowly: *subst.* patience, steadfastness,—धीर राख, to be patient.

धुआँ, धूआँ, smoke.

धुयुर, the thorn-apple.

धुनि, a sound.

धुनिष्ठा, a cotton-carder; *Prov.* बाप धुनिष्ठा, पूत धुनिष्ठा, the father a cotton-carder, the son a murderer.

धुर, a road, embankment.

धुरी, the pole of a carriage.

धुआँ, धुआँ, smoke.

धूर्तपन, knavery: scoundrelly behaviour.

धृक, *Interjection of Contempt.*
Shame!

धेयान, (*loc.* धेयाने), religious contemplation.

धेन, धेनु, a milch cow.

धै, *see* धर (1).

धैरज, firmness: patience, धैरज बाँध *or* धैरज धै रह, to have patience, धैरज नहिँ रहल, his patience did not remain, he lost patience.

धैल, *see* धर (1).

धो, *v. a.* to wash: धोएल धारल, well washed; *Prov.* धोएल धारल भैँडो पौका लागै चाहेअहि, the sheep washed (*for sale*) is about to fall into the slough, *i. e.*, there's many a slip between the cup and the lip.

धोआई, the art of washing.

धौँह, *adj.* wicked, foolish.

धोकड़ा, a bag: a vessel, receptacle; *Prov.* गुड़क चोट धोकड़ें पुन जान, only the vessel knows the pain (or weight) of the molasses: *i. e.*, only he who suffers knows the pain.

धोती, a loin cloth, a "dhotie."

धोघ, a pot-belly.

धोघैल, *adj.* pot-bellied.

धोबि, a washerman; *washermen are notorious for destroying things given them to wash: hence the Prov.* धोबिक बापकेर किछु नहिँ फाट, nothing belonging to a washerman's father is ever torn by him *i. e.*, charity begins at home.

ध्वजा, a flag, a banner, = धाजा.

न

न, *adv.* not.

नकत, नहतर, a lunar mansion: a star.

नकसुन्नी, नकसूनी, a small nose-ornament.

नख, a finger *or* toe-nail: नखहत *or* नखत, a scratch.

नखास, a place for the sale of horses *or* cattle, a cattle-market; *Prov.* घर घोड़ा नखास मेला, the horse is kept at home, while it is being sold in the market, *i. e.*, selling a pig in a poke.

नगर, a town, a city.

नंगौटी a waist rag *or* cloth; *Prov.* गाँड़ि नंगौटी फते खाँ, he has only a rag over his rear, and he calls himself Fatih Khán, a beggar with the airs of a king.

नचनिहार (*Fem.* नचहारि), an actor, a dancer.

नहतर, a lunar mansion, = नकत.

नजरि, (نظر), vision, gaze. नजरि

खिड़ाव, *see* खिड़ाव.

नट, (*fem.* नटिन, नटिनिष्ठा) a *nat*; *nats* are a tribe of wandering gipsies, or gymnasts and thieves

whose women are prostitutes and dancers : a professional dancer.

नट्या, an actor, a dancer.

नडहरा, *adj.* short, curtailed.

नडाव, *v. a.* (3. *fut.* (*Vid.* XXXVIII, 6) नडावत) to leave, desert ; lay aside : मारि नडाव to kill and cast away : *cf.* नर (2), नेडाव.

नडेर, a vagabond.

नत, *adj.* bent ; lowered, (*Vid.* XXIV. 3.) नत कय माथ, hanging down her head (in shame).

नदान, (नदान), a fool : ignorant, *Vid.* I, 6, नदाने *for metre.*

नदी, a river, a stream.

ननदि, ननदी, नंदी, a husband's sister.

ननुआ, ननुआँ, a boy, a child : young.

नंद, the foster-father of Krishn : *his wife* (घरणि) was Jasodá.

नंदी = ननदि, *q. v.*

नव (1), *adj.* new : strange : fresh.

नव, नवो (2), *adj.* nine : (*Vid.* LXIII. 3 and 7.) nine and also new, see चौठार, and बना.

नवग्रह, an armlet composed of nine pieces.

नवल, *adj.* new, fresh.

नमा (*Fem.* नमो), *adj.* long ; *Prov.* बुद्धिबल मीआँ केँ नमो नमो बात, a foolish Míyā has long long words.

नमाएब, bringing down.

नमाव *v. a.*, *Indecl. Part.* नमाए, नाय, *or* नाइ : to bring down, to make to bend.

नायक, (*Fem.* नायिका), a lord ; a lover.

नयन, नैन, नैना, the eye, often compared to the lotus, see कमल : the

eyes ; नयन गोचर, the range of the eye ; *instr.* नयनेँ, with one's eyes.

नयनानल, the fire of the eye. .

नर (1), a man, a human being.

नर (2), नरिआ, *v. a.*, to refuse scornfully ; *Prov.* घौउ दे त बाभन नरिआव-थि, if you offer a bábbhan even *ghi*, he (is so particular about his caste that he) refuses it : *cf.* नडाव, नेडाव.

नरी, the spool of a weaver's shuttle.

नल, (*loc.* नले), a tube, a conduit : a stalk (of a lotus &c.) : *cf.* नाल.

नलनि, नलनी, नलनि, a lotus : नलनी दल, a lotus leaf.

नह, नौह, a finger or toe-nail.

नहरनी, a nail-parer : an instrument for cutting nails.

नहा, *v. n.*, and नहाव, *v. a.*, to wash, to bathe ; नहाय सोनाय after bathing.

नहाएब, bathing.

नहि, नहिँ, *adv.* not : नहिँ नहिँ, nay, nay.

नहेरि, a barber.

ना (1), a word without significance, frequently used at the end of a verse, to fill out the metre : *e. g.* *Vid.* XXVI.

ना (2,) = नहिँ, (*rare*).

नाइ, see नमाव.

नाई, नाउ, (*Fem.* नाउनि) a barber ; *Prov.* नोखि नाउनि केँ बाँसक नहरनी (*sarcastically*) a sharp barber she is ! why, her nail-parer is made of bamboo.

नाओ, a boat, a ship.

नांगट, *adj.* naked. .

नाँड़, the penis.

नाँतो, a grandson.

नाक, the nose, नाक रंगव, to have one's nose painted red, to be dis-
नाग, a serpent. [graced.
नागड़ि, a tail.
नागर, (Fem. नागरि), adj. clever, skil-
ful: beloved.
नागिनि, a serpent's wife.
नाच, v. n. to dance.
नाचव, dancing.
नाट, (Fem. नाटि, or नाटो), a dwarf.
नाण = नाँड़, q. v.
नाथ, a lord: a master: a husband:
a nose-ring, Prov. अगा नाथ न
पौशा पगहा, (an ass) without nose-
ring in front, or hobble behind,
i. e., entirely free.
नान्हिटा, childhood.
नाप, v. a., to measure.
नापव, measurement.
नाम, a name: a word: देबक नाम
(to pray) in the name of God, (to
pray) to God. Vid. LXXVI, 2,
नामे for sake of metre.
नाय, see नमाव.
नार, stubble, the stalk of a grain left
in the field after cutting off the
ear: cf. पाञ्चार.
नारि, नारी, a woman, a lady.
नाल, the stem, or stalk of a plant;
cf. नल.
नासा, the nose.
नाह, a husband: a lover: Vid.
XXVIII, 1, नाहे for sake of metre.
निअ, adj. own, one's own.
निअर, नियर, adv. & prep. near:
निअरो, emph., even near.
निक, नौक, adj. good: in the modern
language नौक is the usual form,
but Vid. always uses निक.

निकस, v. n. (Kanauji 3. Pres. निक-
सत), to come out, issue.
निकट, neighbourhood: adj. near.
निकाल, (F. 54), v. a. to bring out;
commence (a road) from a certain
place.
निकाह, (Fem. निकाहि) adj. good.
निकौरिआ, adj. without cowries, or
money, Prov. निकौरिआ गेलाह हाट
कौकड़ि देलि हिआ फाट, the man
without money went to market,
and his heart broke when he saw
the cucumber.
निखट्ट, adv. thriftless: exceedingly
distressing or painful.
निगम, the Vedas: (Vid. XVII. 4)
there are four Vedas: see दोस.
निगाह, (४६) a look; a glance:
attention.
निज, adj. own, one's own.
निठुर, adj. harsh, stern, cruel.
नित, adj. continual, Instr. used
adverbially नितै, always, con-
tinually, every day; Prov. नितै
खेतौ, दोसरै गाय, जे नहि देखै तेकर
जाय, if a man does not look
up his fields every day, and his
cattle every second day, he is sure
to lose them. " .
नित्य = नित.
निदान, end, limit, निदान कर, to
drive to extremities: adv. finally.
निधान, a receptacle: adj. full.
निंदा, नौंदा, abuse, reproach.
निपुण, निपुन, adj. skilful, clever.
निबंधन, the act of fixing or deter-
mining a marriage between two
persons.
निवास, abode, residence.

निवाह, accomplishment : protecting, caring for.
 निबिबन, that which binds, a woman's petticoat (नौबि) : a kirtle.
 निवेद, *v. a.* to tell : to betray.
 निवेदब, the act of telling.
 नियर, निचर, *adv. & prep.* near.
 निर water : tears = नौर, *q. v.*
 निरख, *v. a.* to see, watch.
 निरखब, sight.
 निरत, *adj.* devoted, attached to.
 निरदय, pitiless.
 निरधन, without wealth, poverty-stricken.
 निरबाह, *v. a.* to fulfil, or act up to (a promise).
 निरबाहब, acting up to.
 निरमाव, *v. a.* to create, fashion.
 निरमाणब, creation.
 निरमान, (1), *v. a.* = निरमाव, *q. v.*
 निरमान, (2), the image of a god.
 निरस, *adj.* less.
 निरास, (*Vid.* XLIX, 4, निरासे for sake of metre), *adj.* hopeless : disappointed.
 निरूप, *v. a.* to suspect of (anything).
 निरूपब, suspecting.
 निरोध, cessation, *Vid.* LXXVI, 5, निरोधे for metre.
 निरोप, *v. a.* to put, to place.
 निरोपब, putting, placing.
 निदै, *adj.* pitiless.
 निशाचर, one who moves about at night : a goblin : the moon.
 निशास, the breath, breathing, *Vid.* XL, 8, & LXXIV, 4, निशासे for metre.
 निश, निशय, the night.
 निशित, *adj.* sharp.

निशियनि, the lord of night, i. e., the moon : it is supposed to be marked with spots resembling a deer and hence a deer is said to have an undying affection for the moon, see हरिन.
 निशित, easy in mind.
 निशै, *adj. and adv.* certainly, truly.
 निशि = निशि, *q. v.*
 निहार, *v. a.* to look toward, to spy.
 निहारब, gazing at.
 नौद, sleep.
 नौदा, निंदा, reproach, censure.
 नौक, निक, *adj.* good (the usual word); *Prov* अपन थौक (for थिक) ने, आनक नौक ने, it is not yours, and as it's another's, you say it is not good,—the grapes are sour : see निक.
 नौच, *adj.* low : vile : mean.
 नौन, sleep.
 नौप, नौपि ले, to plaster.
 नौबि, a woman's waist-cloth.
 नौम the *nim* tree, whose bark is bitter : (*Vid.* XLIII, 5) a basket made of twigs of this tree is here compared to separation, in which the speaker represents herself as a lotus lying withering.
 नौर, निर, water : tears, नयन नौर भब, my eyes fill with tears. Frequently नौरे for metre.
 नौल, dark blue : black.
 नुका, *v. n.* (3. Past नकैलाह), & नुकाव, *v. a.* (3. Past नकैलाह), to hide oneself : to hide (*cf.* दोम).
 नुकाएब, hiding, concealment.
 नुकाएल, नुकाओल, नुकैलाह, नुकैलन्हि, see नुका, नुकाव.

नुड़, *v. a.*, 3. *Pres.* (*Vid.* XXXVI, 2)

नुड़िअः to press, to squeeze.

नुड़व, pressing, squeezing.

नूतन, नूतन, *adj.* fresh, new.

नूपुर, an anklet.

वृष, वृषति, a king : (*Vid.* XVII, 2)

the king of the world (भुतल)
was Bali.

ने, नै = नहिँ, *q. v.*

नेचंठ, *adj.* confused : complicated :
unintelligible.

नेद्योत, an invitation ; *Prov.* घर खरची

नहिँ, नगर नेद्योत he has no money
in the house, and invites the
whole city to a feast, (*of foolish
extravagance*).

नेड़ाव, *v. a.* to lay, to place ; *cf.* नड़ाव,
& नर.

नेड़ाव, laying.

नेना, (*Fem.* नेनौ *or* नेनिअर) a boy, a
child.

नेपूर, an anklet.

नेवार (1), *v. a.* to prevent, hinder.

नेवार (2), a kind of flower : *its blossom is scentless* : (*Vid.* XLIII, 6.)
the speaker compares her rivals to the scentless nevár, and herself to the fragrant lotus.

नेवारव, prevention.

नेह, नेह, love, affection : नेहक बंधु,
the friend of my love, my beloved :
Vid. LI, 2, नेहा *for sake of metre.*

नेही, (*F.* 43) a friend.

नेहाइ, an anvil ; *Prov.* सुन्न चोट
नेहाइक माँया, if the anvil is empty,
(*i. e.*, has no iron on it) the blow
falls on its head.

नेहौरा, a prayer, a request.

नै, *adv.* not, (*rare*).

नैन, नैना = नयन, *q. v.*

नैहर, a wife's father's house ; *Prov.*

(*a servant addresses his mistress, who makes excuses for not paying him*) नैहर बहलो तार, तौनि खेर महुआ
चले न मोर, your father's farm
may be washed away, but I can't
let my three sers of maruá go.

नैकरिआ, (نوكري), a servant.

नैकरौ, service.

नैकसान, (نقصان), loss, damage.

नोख, (*fem.* नोखि) sharp ; intelligent.

नोच, *v. a.* to pinch, pull.

नोन, salt.

नोर, water : tears.

नौ, *adv.* nine.

नौग, नौग, cloves.

नौड़ी, a maidservant.

नौम, *ord. num.* ninth.

नौह, = नह, *q. v.*

प

पएरहिँ, *old loc.* of पाएर, on foot,
or feet.

पकड़, *v. n.* to catch, seize.

पकड़िआ, name of a town.

पकमान, sweetmeats, delicacies ; *Vid.*
LXXVII. 3, पकमाने *for metre.*

पखान, stone ; *Vid.* LIII. 7, पखाने
for sake of metre.

पगड़ो, a *pugarí*, *or* turban.

पग, पगु, the foot.

पगहा, a thing for tying the feet, a
fetter, a hobble.

पंक, mud : paste.

पंकज, the lotus.

पंख, पंखा, the wing of a bird : a fan.

पच, *v. n.* to be cooked, digested.

पचखंडौ, an armlet.

पचताव, *v. a.* to regret; *cf.* पछताव, which is the more correct form.

पचताएब, regret, sorrow.

पचदुन, five twos, five times two = ten, *see* गुन.

पचवान, पचमान, पचवान, पचोवान, पाँचोवान, he who has five arrows, —the god of love. *Fid.* I. 1. पचमाने *for metre.*

पचास, fifty.

पचौस, twenty-five: *Fid.* LIX. 2. the twenty-fifth consonant, *viz.*, स (*see* प्रथम,) the middle letter of कमल a lotus: also the first letter of मदन, the god of love (*id.* 3.); and the last letter of धरम virtue (*Fid.* LXVII. 1.)

पचोवान, पचोवान, = पचवान, *q. v.*

पह, side, direction: पह राख, to turn one's face towards a person; also to prove the premises of an argument (*F.* 5 with double entendre).

पहताव, (*cf.* पचताव), *v. a.* to grieve, regret.

पहताएब, sorrow, regret.

पहिस, the west: पहिस दिश हेरि, looking towards the west.

पहा = पाहूँ, *q. v.*

पहिसा, *adj.* western.

पहिसाहा, an inhabitant of the west.

पहुआड़, *adj.* behind, hinder: *metaphor.*, invisible. *Prov.* दृष्टिक लेखे पिठि पहुआड़, for the purpose of seeing (*so far as your eyes go*) your back is invisible, *i. e.*, turn your back to anything you do not wish to see, *i. e.*, there are none so blind as those that won't see

पजिआड़, पजिआर, a hereditary

genealogist, whose special duty it is to arrange marriages.

पंच five: an assembly of five persons: people in general.

पंजरा = पाँजर *q. v.*

पट, silken cloth.

पटवरिआ, पटवारौ, a village accountant; who is generally the educated man of a village; hence the proverb, कायथक गाथौ सँ, धोबौ पटवारौ, in a village of *kāyaths*, even a *dhobī* may become *paṭwārī*, *i. e.*, association with the educated, will make even a fool learned.

पटर, *onomatop.* 'smack'.

पटाव, *v. a.* to irrigate, to water a plant.

पटाएब, irrigation.

पटाक, *adv.* immediately, suddenly.

पठ, (पथ), an object of study.

पठाव, *v. a.* to send: पठाए दे, *id.*

पठाएब, sending.

पड़, पर, or खसि पड़, *v. n.* to fall: to lie: to take place, be: happen: पाहूँ पड़, to fall behind, linger: चित पड़, to fall on the back, औन्ह पड़, to fall on the face, करौट पड़, to fall sideways: to take a position, *e. g.* अपने एहि बात सँ पड़ि कै भगड़ा मेटा दिअ, be good enough to be arbitrator in this matter, and settle our dispute: परि जा, (*F.* 27), to become; often used with the indeclinable participle of another verb to form a passive instead of जा *e. g.*, बुझि पड़, to be understood; *see gram.* § 185.

पड़ब, falling: news.

पड़ड़, पड़र, a buffalo calf: *Prov.*

खेत मसिही चर, पड़रहिं मार,
buffalos are grazing in the field,
beat the calves, *i. e.*, in a fight,
the smaller men get caught, and
the richer and more powerful real
culprits get off.

पड़िबा, पड़ौब, the first day of a lunar
fortnight.

पढ़, *v. a.* to read : recite.

पढ़ब, *obl.* पढ़बा, the act of reading.

पढ़वाव (2), पढ़ाव, *v. caus.* To cause
to read *or* recite.

पढ़ाएब, the causing to read.

पंडित, a learned man, a "Pundit."

पंडितपन, पंडिताई, पंडितारे, learning,
"Punditship."

पड़िआ, a cloth with a coloured bor-
der, *see* पाढ़ि.

पतक्खा, a flag, banner.

पतनौ, a wife: (*Vid.* XVI. 10) *the*
wife of Rām, who was the enemy
of Rāman, was Sītā, see अरि, *and*
राबण.

पताक, a flag, banner.

पताल, hell, the infernal regions.

पति, a lord, master: a husband;
(*Vid.* XVI, 3) *the husband of the*
fourth daughter of Daehh (Dak-
sha) = the husband of Rohini =
the moon (Som); the whole com-
-pound is in the genitive governed
by भगिनौ (sister); the sister of
Som was Lakshmi, who took bodily
form as Rukmini: (Vid. XVI, 8)
the husband of Kām Dhenu (see
कामधेनु) is the bull on which Siva
rides, cf. नापत: (Vid. XVII, 2)
the husband of Ushā (the dawn)
who was the daughter (तनया) of
Bānāsūr (बाणासुर), was Aniruddh,

the son of Pradyumn, the son of
Krishṇ: (Vid. XVI, 4) the hus-
band of Pārbatī was Siva, whose
foe (बैरौ) was Kāmadev; see
दुहिता, and बैरौ: पति गृह, the
husband's room, the bridal cham-
ber.

पतिआव, *v. a.* to trust, believe in.

पतिआएब, trust, confidence.

पतिगृह, *see* पति.

पत्ता, the leaf of a plant, of a book:
a detailed description.

पथ, a road, way, path.

पथर, *v. n.* to lie scattered, be scat-
tered.

पथरब, a scattering.

पथल, a stone; अथल पथल, a stone.

पथकजन, a wayfarer.

पद, a word, a sentence.

पदना, (*Fem.* पदनी), one who breaks
wind excessively: one who talks
foolishly, a spendthrift; *Prov.*
पदनाक लेखें टाका भुटको, in the
consideration of a spendthrift,
money is like potsherds.

पदारथ, a blessing: there are four
blessings, धरम, अरथ, काम, and
मोक्ष, virtue, wealth, love, and
salvation: a thing, *fact (*very*
common in this sense).

पनबडा, a betel-box.

पनार, a conduit, channel: *adj.*
streaming with, soaked in: सुरंग
पनारे (*Vid.* *XXXVIII, *2, *रे
*locative), in a conduit of red, hence
soaked with blood, *see* सुरंग.

पनिआएल, *adj.* covered with water,
flooded (*as a field*).

पनिबट, a canal, conduit.

पपनी, the eyelash.

पवन, the wind.

पय, पै, *Prep.* on ; upon : in : from (of time), जनम पय, from the time of my birth : *conj.* though, although : *properly indecl. part. of* पाव.

पयोधर, the bosom : a cloud.

पर (1), *Prep.* over, above, on, upon.

पर (2), *adj. pro.* other, another : *see* परहिक्.

पर (3), *v. n.* = पड़, *q. v.*

परकार, way, manner, means, method.

परगास, *v. n.* to shine ; bloom.

परगासब, the act of shining.

परचार, *v. a.* to reproach a person concerning anything, to cast it in his teeth.

परचारब, reproach.

परजंत, (पर्यंत), end, termination.

परजुगति, (परियुक्ति), plan, device : contorsion, twist, wriggle.

परतिग्रह, (प्रतिग्रह), a gift, present.

परती, fallow land ; any open space, बिचलौ परती, mid air.

परतीति, trust, belief, confidence : परतीति मान (with genitive of object), to trust.

परदेश, परदेस, a foreign or distant country.

परब, a festival, holiday.

परबत, a mountain.

परबरसी, *see* परवरसी.

परबश, परबस, subject to another, not one's own master : dependent on another, परबस हो, to yield, succumb : unhappy, distraught.

परवेस entering, entrance, परबेस ले, to enter, commence.

परबोध, *v. a.* to console, comfort.

परबोधब, consolation.

परम, *adj.* and *adv.* excessive, very, much.

परमान, an authoritative saying : confidence, trust ; *Vid.* XLIX, 2, परमाने for sake of metre.

परवरश, परवरसी, (پرورشى), relief, protection, nourishment.

परवा, a dove, a pigeon.

परस (1), the act of touching, touch.

परस (2), *v. a.* to touch.

परसन, *adj.* pleased, delighted.

परसब, the act of touching, touch.

परसमनि, *lit.* a touch-jewel : hence, a very precious jewel ; a term of endearment.

परहिक्, *gen. of* परहि, *emph. for* पर (2), (*Vid.* LI, 6) : it is possible however that परहि in this passage is *fem. of* परह, an old *obl. form of* पर (2).

परहित, *adj.* friendly, or profitable to another.

पराक्रम, manliness.

परान, life : heart (*metaphorically*), *Vid.* LXIII, 7, पराने for metre.

परभब, *adj.* overpowered, conquered : *subst.* defeat.

परि, *Prep.* on, upon ; केन परि, how ?

परिचय, previous acquaintance with, or knowledge of a person.

परिचित, known, acquainted with.

परिजन, relations, family.

परिणत, *adj.* submissive, obedient.

परिणाम, end, conclusion, *Vid.* XLI, 5, ँणामे for metre.

परितेज, *v. n.* to abscond, retreat.

परितेजब, desertion.

परिनत, *adj.* submissive, obedient :

परिनत हो, to yield to.

परिणाम = परिणाम, *q. v.*

परिवार, family, relations : dependents.

परिवेध, परिवेधव = परवेध, *q. v.*

परिमल, soft, yielding.

परिरंभनि, embraces, the act of embracing.

परियुक्ति, way, manner. कोन परियुक्त how? *cf.* परजुगति.

परिहर, *v. a.* to give up, desert, forswear.

परिहसि, (*Vid.* XII. 4.) *old 2nd sing.*
Pres. of supposititious root परिह
(*per metathesis for परिहर*), to wear (clothes) : Thou wearest.

परेख, *v. a.* to see.

परेखब, seeing, sight.

परेम, love, affection.

परै, *v. n.* to run away, abscond.

पगसिआ, a neighbour.

परोहन, a vehicle, animal on which to ride; *Prov.* गद्दा के न दोसर गोमैआ, घोबिआ के न दोसर परोहन, an ass has only one master (*a washerman*), and a washerman has only one vehicle (*an ass*), *i. e.*, every one should stick to his own caste-trade.

पलंग, पलंगिआ, a bedstead.

पलट, *v. n.* to be reversed. पलटिआ, to return.

पलटव, reversing.

पलटन, an army, a regiment.

पलथो, a position of sitting with the feet crossed under the buttocks : पलथो मार, to sit in this position : *cf.* गोठ, चुकौमालो.

पलान, *v. a.* to spread (as a cloth or skin).

पलिका, a match ; a light, a candle.

पल्लव, a sprout, a shoot, a young plant.

पल्लवराज, the king of delicate plants, the lotus.

पशुप, a tender of beasts, a cowherd.

पसार, or पसारि दे, *v. a.* to scatter (*seed &c.*) to spread out, open (*wings &c.*).

पहडिआ, an inhabitant of mountains.

पहर, a *prahar*, watch, or quarter of a day or night, see दुपहरिआ ; the beat of a *chaukidar* or Police officer : watch and ward. *This word has an oblique form पहरा, only used in the oblique cases : e. g. (Sal. XIX) चोरों के लैलऊँ सलहेसक पहरा मैँ, I have stolen them, and brought them from Salhes' beat.*

पहर, a guard.

पहाड़, a mountain.

पहिर, *v. a.* (*cf.* परिहसि) to wear (clothes). पहिर ले, to put on clothes.

पहिल, पहिल, *adj.* first : *loc.* पहिलहि (*Vid.* LX, 4), or पहिले (*Sal.* XII), at first. *The lit. trans. of Vid. LX, 4 is 'at first the sentence put an end to her life.'*

पहिलोठ गए, a cow that has had one calf (= *Skr.* गृष्टि).

पड, पड, a husband, a beloved.

पडँच, पडच, *v. n.* to arrive.

पडँचव, arriving.

पडँचाव, *v. a.* to cause to arrive, to take, carry. पडँचा दे, *id.*

पडना, a guest ; a bridegroom.

पड = पड, *q. v.*

पाई, पाए (1), see पाव.

पार (2), पारर, the feet, *old loc.*

पररहिँ, *q. v.* : पार काशत, an under tenure, *but see पाही काशत, from which it should be carefully distinguished. This distinction has not, so far as I am aware, been noticed by any writer on land tenure, and hence great confusion has risen on the subject.*

पाओत, पाओल, *see पाव.*

पाओस, (*Skr. प्रष्ट, Pkr. पाउसी*) the rainy season, including the months *Āshārḥ, and Śrābaṇ.*

पाँक, mud at the bottom of a lake.

पाँखि, a wing (of a bird).

पाँच, *Num. five* : (*Vid. XXII, 3*) a sentence of five syllables, *viz.*, नहिँ आएब, "you will not come," *cf.* सात and दुइ; पाँच पाँच, five each.

पाँचो, *def. num.* the five.

पाँचोबान, he who has five arrows, Kám Deb the god of love : *cf.* पचबान, &c.

पाँजर, a side : the side of the body.

पाँति, a line, row : a necklace : a sign of the plural, *e. g.*, *Vid. XVIII, 3.*

पाकल, *adj.* ripe.

पाग, a pāgarī, a turban.

पाचो (*F. 57*) = पाँचो, *q. v.*

पाहुँ, पाहूँ, *adv. and prep.* behind : *Prov. दक्षिन कन्या कन्या कुमारो, आगु यलथल पाहुँ भारो, the pretty girls of south Mithilā are pendulous before and weighted behind. ; cf. आगू, for another version.*

पाटो, half of a head of hair, when divided down the centre.

पाठशाला, a college, a school.

पाड़ा, (*Rem. पाड़ी*) a buffalo calf.

पाड़ि, an edge, a margin : the coloured edge of a cloth, *see पड़िआ.*

पाणि, = पानी (2), *q. v.*

पात, the leaf of a tree, or of a book : an epistle, letter : a leaf platter ; *Prov. जकर माय सरै, तकर पात न भात, (at a funeral feast, the person who is comforted most, and whom the relations try to induce to eat, is the son of the deceased : here he is neglected by the greedy relations, and the translation is) he whose mother is dead, has neither platter nor food : the act of falling,—see जल.*

पातर, (*sem. पातरि*), *adj.* slender, delicate.

पाथर, a stone.

पाद, a breaking of wind ; *Prov. पाद-बहानाँ खाखो, the concealing of such under pretence of clearing the throat.*

पान (1), betel leaf : the red colour imparted to the lips by the juice of the leaf.

पान (2), the act of drinking : पान कर, to drink : सधु पान, drinking nectar : *Vid. XIV, 10, पाने, locative.*

पानि, water : *Vid. LXXVIII, 3, पानी for metre.*

पानी (1), *Hindi for पानि, q. v.*

पानी (2), a hand.

पार (1), *adj. and adv.* across, on the other side.

पार (2), *v. a.* to cross, to pass over : *In Bangálí this root is used in the sense of to be able ; Pandits say*

that it is not so used in Maithili; but I differ from them on this point, having noted three passages in *Vidyapati* in which it is used apparently in this sense. They are (1), IV. 3. लुब्धल नयन हटय के पार, which I translate "who can turn aside a greedy eye" *Pandits* make पार a verbal noun and translate "who turns aside the crossing of a greedy eye," which is an awkward translation, and hardly makes sense: (2), XXXIII. 5 कहिच न पारिच पड मुख भासा, which I translate "I cannot tell the words of my love" *Pandits* make कहिच a noun, and translate "the telling is not crossed, i. e., attained to" which is practically yielding the position: (3), XXXI. 4 आकंप कठिन सहय के पार, which *Pandits* translate "who bears warm embraces to their utmost limit (पार)?" but which seems to me much more nearly to resemble the *Bangali* आकम्प कठिन सहिते के पार, "who can bear warm embraces?": anyhow, in modern Maithili, I have not met पार in the sense of "to be able."

पार (3), *Vid.* V, 1, पारि for metre), पारब, the act of crossing: पार कर, to cross a person over a stream.

पाला, snow.

पाव, *v. a.* The following forms have been noted, *Simp. Pres.* 1 पावी, पानिच. 2 पाइये, पाविच, 3 पाब, पावयि; 3rd Fut पाओत; 1. Past., & in poetry, 3 Past पाओल; *Indecl.*

Part. पार; to get, to obtain: *Indecl. Part.* पय, पै, पार्द (*Vid.* XIV, 5), or पार, used as a preposition; see पय; जनम पार, from my birth: with *obl. verbal noun* to be able, e. g., सहे पावी नहिं, I cannot bear: to find, see, distinguish: hence, to come upon, arrive at.

पाव, पावयि, पाविच, पाविये, पावी, see पाव.

पास = पास (2), *q. v.*

पास (1), neighbourhood: पास or पासे, *prep.*, near.

पास (2), a net; a collection केस पास a head of hair, a lock of hair: *locative*, पासे *Vid.* (XI, 7) or पासे (*Vid.* XXXIX, 7) for metre.

पामा, = पास (1), *q. v.*

पाह, a line, a procession in line.

पाहन, a stone.

पाहौ *adj.* foreign: पाहौ काहत, cultivation by a *ra'iyat* who lives in one village, and cultivates in another; to be carefully distinguished from पार काहत, which is derived from पार feet, and means an undertenure: see पार.

पि, or पो, *v. a.*, the following forms have been noted, 3rd *Simp. Pres.* पिबय, पिब, पोबे: 2nd *Imperat.* पिच, पिचह, *Pres. Part.* पिबैत, पोबैत (*incorrect*, *Sal.* XIV): *Past. Part.* पिउल, पोउल: *Indecl. Part.* पिबि, पोबि, *verbal noun* पौउब (e. g. पौउबाक जाग्य, fit to drink) & *obl.* पिबै (e. g. पिबैकै, बैर, sufficient for a drink): to drink: to absorb: to be full of: *comp. verb.* पिब ले for पिबि ले to take to drink, to drink.

पिब, *see* पि.

पिबब, पीउब, the act of drinking.

पिआ *adj.* beloved, *subst.* a beloved one, a husband; *cf.* पीआ.

पिआब, causing to drink.

पिआव, पिलाव, or पीलाव, *v. a.*, 2nd Imperat. पिआवि (Vid. X, 10), to cause to drink, to give to drink.

पिआक, a drunkard, one who drinks.

पिआर, (*fem.* पिआरि), a beloved one.

पिआस, thirst.

पिआसल, *adj.* thirsty.

पिउल, *see* पि.

पिउलाह, (*fem.* ०आहि) *participial adj.* drunk.

पिँड, पिँडा, a lump.

पिक, the Indian cuckoo.

पिकदानी, a spittoon.

पिच्छड़, (*fem.* पिच्छड़ि), *adj.* slippery.

पिबड़, slipperiness.

पिबड़ाह, (*fem.* ०आहि) *adj.* slippery.

पिआ, *adv.* and *prep.* behind; *cf.* पीआ.

पिआर, पिआँर, pursuing: पि० कर, to [pursue].

पिंजरा, a cage.

पिठार, rice pounded in water.

पिठि, the back; *cf.* पीठि.

पिड़, *v. n.* to suffer pain: to be hurt, or wounded; *cf.* पीड़ा, पिरा.

पिड़ब, pain.

पिड़ाएल, *adj.* tired, weary; *cf.* पीड़ाएल.

पिड़ि, a stool; *cf.* पीड़ा.

पितर, a father: brass; *Prov.* पितरक नथ पर एतेक गुमान, so much pride about a brass nose-ring!

पिचौ, a paternal uncle, पितिचौत, a paternal uncle's son.

पिबय, पिबलह, पिबु, पिबैत, *see* पि.

पिरा, *adj.* pained, weary, tired; पिरा जा, to be tired: *cf.* पिड़ा.

पिरित, पिरौति, पिरौती, love, affection.

पिरौन्ह, or पिरौन, slightly yellow yellowish.

पिलाव, *see* पिआव.

पिआच, पिआच, a goblin.

पिआन, पिआन, a slanderer, a back-biter.

पिसाह, wages for grinding.

पिसान, the act or profession of grinding grain.

पी, *v. a.* to drink, *see* पि.

पीआ = पिआ, *q. v.*

पीआर, *adj.* yellow.

पीउब, *see* पि.

पीउल, *see* पि.

पीआ, पीआ, *adv.* behind: afterwards; *cf.* पिआ, पाह.

पीठ, पीठि, the back; *cf.* पिठि.

पीड़ा, pain, agony; *cf.* पिड़ा, पिरा, पीरा.

पीड़ाएल, fatigued, tired; *cf.* पिड़ाएल.

पीड़ा, a stool, a seat; *Prov.* गया गॉड़ि, बनारस पीड़ा, he has his buttocks in Gayá, and his seat at Banáras, *i. e.*, you can't be in two places at once.

पीपर, a pipal tree.

पीबि, पीबे, पीबैत *see* पि.

पीरा = पीड़ा, *q. v.*

पीरो, yellowness.

पीलाव, *v. a.* to cause to drink, *see* पिआव.

पील, a worm.

पीसल, *adj.* (*properly participial*) pounded. *Subst.* dust.

पुख, *Pushya*, or the eighth *nakshatra* or lunar mansion 'of the rainy season.

पुंख, the feather of an arrow.

पुण्यवह्नि, पुणे, पुणै, पुणैहिरेन्धि, *see* पुणै.

पुच्छो, *see* पूचि.

पुष्पारी, a present of clothes, sweetmeats, &c. sent to the house of a bridegroom by the guardians of the bride, some months after the marriage.

पुञ्जलङ्ग *see* पूज.

पुजाव, *v. a.* = पूज, *q. v.*

पुजाएव, worship.

पुतङ्ग, a son's wife.

पुन, *adv.* again, *see* पुनि.

पुनमति, *adj. fem. agreeing with गंगे* (Vid. LXXVIII. 2), holy.

पुनरवसु, the seventh *nakshatra* (*Punarvasu*) or lunar mansion of the rainy season.

पुनि, पुनु, पुन, *adv. & conj.* again : on the other hand, still, nevertheless.

पुनीता, *adj.* holy, sacred.

पुन्य, holy : a good action : the good actions of a former life : Vid. XXXVIII, 1, *instr.* पुन्ये *for* पुन्ये *for metre.*

पुर (1), a city, a town : पुर परिजन, the townfolk.

पुर (2), and पूर, *v. a.* and *v. n.* ; following forms are noted : 1 and 2 *Imperat. & Simp. Pres.* पुरिए ; 2 पुरह ; 3 *Fut.* पुरत ; *Past Part.* पुरल, पूरल ; to fill : to fulfil, complete, do : to fill, be filled.

पुरत, *see* पुर (2).

पुरंदर, the god Indra.

पुरव, *adj.* former : *subst.* former times, olden days : पुरवक पुन्य (Vid. XXXVIII, 1) the virtuous

actions of a former life : *cf.* पुरव, पूरव.

पुरवा, a *collective name for the three *nakshatras*, or lunar mansions *Púrva-Phálguní*, *Púrváshádha*, and *Púrva-Bhadrapadá* ; the first of these is the eleventh *nakshatra*.

पुरवासी, a citizen.

पुरबिल, *adj. & adv.* former : formerly.

पुरल, पुरह, *see* पुर (2).

पुराव, *v. a.* to fill, fulfil.

पुराएव, fulfilling.

पुरान, (Vid. LXXIII, 2, पुराने *for metre*) *adj.* old.

पुरिए, *see* पुर (2).

पुरख, a man, a husband.

पुरव, = पुरव, *q. v.*

पुरष = पुरख, *q. v.*

पुरवाहन, the fore-noon.

पुलकित, *adj.* with the hair standing on end : thrilled : delighted, pleased

पुहसी, the earth.

पूख = पूख, *q. v.*

पूख *v. a.* to ask, inquire : this verb is frequently written पूह, but this is incorrect, except when the vowel is shortened according to gram. §148.

पूखव, पूहि, *emph.* पूचिओ, the act of asking, a question.

पूज, *v. a.* 1 *Past.* पुजलङ्ग ; *Indecl. Part.* पजि ; to worship, offer worship to ; also पूजि मुजाव (Vid. XXXVII, 2).

पूजेरौ, a worshipper.

पडौ, a kind of cake, or sweetmeat ; it is not easily digested, hence the proverb, about one who attempts

things he cannot do, घीउ पचे नहिँ,
 पूड़ी ला मारि, a fight for cakes,
 when ghí won't digest.
 पूब, the East.
 पूबा, an inhabitant of the East.
 पूर, *v. a.* = पुर (2), *q. v.*
 पूरन, *adj.* full.
 पूरपह (F. 5), the premises of an
 argument. पूरपह राख to prove
 an argument.
 पूरब, the East : also पुरब, *q. v.*
 पूरल, *see* पुर (2).
 पूरौ, wheaten dough, for making
 cakes ; *cf.* पूड़ी.
 पुल, a bridge.
 पेयाज, onions.
 पेट, the belly, a glutton ; *cf.* पेठ.
 पेटकुनिआ, the act of lying on the
 belly on the earth.
 पेटार, a basket, a trunk ; *Prov.*
 थाकल बरद के पेटार भारी, for a
 tired bullock even a basket is too
 heavy.
 पेटू, पेटुआ, a glutton.
 पेठ, the belly ; *cf.* पेट.
 पेठि, a market.
 पनवाह, a driver of cattle with a पैना,
q. v.
 पेन्ह, *v. a.* to put on, wear (clothes):
 to adorn one self with any thing.
 पेन्हब, the act of putting on.
 पेखर, (पेखर) *adj.* first.
 पै, पय, *adv.* used to give emphasis,
 surely, सेह पै, he alone:
 पैचाँ, the foot.
 पैचा, or पैच, the act of borrowing.
 पैड़ा, a road.
 पैठ, *v. a.* to enter : to rush into.
 पैठब, entrance.

पैना, a cattle-whip or goad.
 पैनि, a "pyne," or main drain for
 irrigation.
 पैर, the feet, the leg : *see* परर.
 पैरख, (= पौरख), manliness, cour-
 पैस, *v. a.* = पैठ, *q. v.* [age.
 पैसा, a pice : a small copper coin.
 पाखार, straw, after being broken and
 trampled on at the threshing floor :
 that part of the stalk which is
 cut off with the ear : *cf.* नार.
 पाँख, *v.* लाँगड़.
 पाखर, पाखरि, पाखरी, a tank : *obl. plur.*
 पाखरन, F. 31.
 पाह, *v. a.* to rub, or wipe off.
 पाहब, wiping.
 पाठौ, a small kind of fish.
 पाड़ा, *adj.* stout, robust.
 पाथा, पाथौ, a book.
 पास, *v. a.* to nourish, bring up,-
 cherish : (Sal. III) in *neut.*
sense, to be nourished, to grow up.
 पौतौ, a small kind of basket for
 holding clothes.
 प्रगना, a fiscal division, a *parganá*.
 प्रति, *Prep.* in the presence of.
 प्रतिपाल, the act of protecting : बचन
 प्रतिपाल कर, to act up to one's
 words.
 प्रत्यच्छ, *adj.* visible : in the presence
 of (*very common in this sense*).
 प्रथम, *adj.* first : (*Vid.* LIX, 2) the
 first consonant, viz. क : the 1st,
 25th, and 28th consonants form the
 word कमल, a lotus ; *see* पचौस,
 and अठाइस : (*Vid.* LXII, 1) the
 eleventh consonant is ट, which
 with क, forms कट, a promise ; *see*
 एकादस.

प्रथमहि, प्रथमहिँ, *adv.* first, for the first time.

प्रणाम, obeisance, reverence; *in correspondence*, "my compliments" to so and so.

प्रश्न, a question.

प्रसन्न, प्रसन्न, *adj.* pleased, gracious: *see* परसन्न.

प्राण, प्राण, life: (*old abl.*) प्राणञ्.

प्राणवतौ, (*Vid.* XXXVII, 8) N. P.

प्राण, = प्राण, *q. v.*

प्रिय, *adj.* beloved, = पिशा. *q. v.*

प्रीत, प्रीति, affection, love.

प्रीतम, a beloved one.

प्रीति, = प्रीत, *q. v.*

प्रेम, love, affection.

फ

फका, the act of putting or throwing a handful of food into the mouth; *Prov.* About a poor man who should be modest, but who is greedy at a dinner-party; जिनकर भूआ नहिँ, तनिकर फका बड़, he who (at home) never touches parched grain, is now gobbling large handfuls: *cf.* फाँक.

फटक *v. a.* to separate: to winnow.

फटकनाइ the act of winnowing.

फटकब the act of winnowing.

फटका (*fem.* फटकौ), फटकाइ (*fem.* फटकाहि) *adj.* scattered; hence large; *Prov.* बूड़ि मौखौ फटकाहि चाँखि a foolish Miyā' has large eyes; बूड़ि मौखौ के फटको दाढ़ी, a foolish Miyā' has a ragged beard

फटके फटके, *adv.* separately, apart.

फटाक, unconnectedly; suddenly unawares.

फडा, फड़ा, a split length of bamboo.

फड़, *v. n.* to bear fruit, to fructify: to ripen.

फणि, possessing the expanded hood or neck of a snake, but especially of the Cobra: a snake: फणि मणि a precious jewel supposed to exist in a snake's head: often compared to a lady's face.

फना, a snake's hood.

फरक, (فراق), *adv.* separate.

फरफराइटि, throbbing.

फराक, distance.

फरौइ, dawn.

फर, फल, फड़, a fruit: (*Vid.* XVI, 8) the fruit beloved by Siv is the bel, noted for its roundness and hardness: *see* तापति, पति, and कामधेनु.

फसिल, (فصل), a harvest.

फाँक (1), *v. a.* to gobble, to toss into the mouth hurriedly: *cf.*

फका, फाँक.

फाँक (2), = फूँक, *q. v.*

फाँकड़, the lungs.

फाँस, a noose, a snare: *old loc.* फाँसे (*Vid.* I, 5).

फाट, *v. n.* to be torn: to be torn out.

फाटब, the state of being torn.

फाटिक, glass, crystal.

फाड़, फार, *v. a.* (*act. of* फाट) to tear, to break: to open.

फाड़ब, a tearing.

फातमा, Fátimá, the mother of Hassan and Husain.

फार (1), = फाड़, *q. v.*

फार (2), a ploughshare.

फिर, फीर, *v. n.* to turn, to twist, to leap, (*Vid.* LXXVI, 8) फिरद्वि = फिरै बहि.

फिरंगी, a European.

फिरब, a turn.

फिरिआदौ, (فريادي) a complainant.

फौका, *adj.* tasteless.

फीर, *v. n.* = फिर, *q. v.*

फुचौ काठी, pen and inkpot.

फुट, फुल, फूट, *v. n.* to blossom: to burst into blossom, to burst out, burst: (*of a burglar*) to break into a house: to be broken, cracked; *Prov.* फुटल भाँड़ संगी पुनु जोह, a cracked pot looks for a companion, *i. e.*, the fox who lost his tail: to quarrel amongst oneself, *Prov.* घर फूटे गमार लूटे, when there is disunion in the house even fools loot it: *cf.* फुर.

फुद्दी, a small kind of bird.

फुफकार, the hissing sound of a serpent.

फुर, *v. n.* to be guessed, *Prov.* फुरलौ कहाँ, तेा ऊरलक जहाँ, where was it guessed by you? where he beat me, *an allusion to the instructive power of the ferule: cf.* फुट.

फुरसति, (فرصت) leave, liberty.

फुल (1), = फुट *q. v.*

फुल (2), फूल, a flower, a blossom.

फुलडालौ, a flower-basket.

फुलवाडौ, a flower-garden.

फुला, *v. n.* to blossom.

फुलल, sweet oil, made from the चमेलौ, or other sweet-scented flower.

फुसफुसाहटि, whispering softly in the ear.

फुसिया, फुसियाह (*fem.* •ब्याहि); one who whispers: a deceiver, one who speaks falsely; *Prov.* फुसियाहि बनिआदिनि के भरि घर बटखरा, a dishonest shopkeeper has her house full of weights.

फूँक, फूक, *v. a.* to blow; to blow up a fire; *Prov.* फूँक न फाँक, टाँग बिथारि के ताप, you don't even help to keep the fire alight, and you stretch your legs before it to warm yourself, (thus preventing other people enjoying it).

फूजल, *adj.* loosened.

फूट, *see* फुट.

फूरा, *adj.* active, intelligent.

फूल = फुल (2), *q. v.*

फूम, *v. a.* to whisper: to speak falsely: *Indecl. Part.* फूसि, used as फूसि, a lie. [*adv.*, falsely.]

फेक, *v. a.* to throw.

फेकब, a throwing.

फेफड़ि, puffing and blowing.

फेर, *v. a. and v. n.* to turn aside, or away; *Vid.* XLIX, 1, मुख फेर, to turn aside the face: to whirl.

फेरब, turning aside.

फेरा, फेरी, a circuit, routine.

फेरि, *adv.* again: hence, on the contrary, on the other hand.

फेरी = फेरा, *q. v.*

फाँक, *v. a.* to toss by the handful (food) into the mouth, to gobble:

फाँका, a boil, a sore. [*cf.* फाँक.]

फोकचा, a small fish, whose belly swells enormously when blown out by wind—a cruel amusement of little boys.

फोर, *v. a.* to break, smash.

ब

Note.. *Many words commencing in this dictionary with ब are, in common use and in the selections, spelt with व.*

बइसाव, *v. a.* to cause to sit, = बैसाव
बरर, the jujube tree. [*q. v.*

बरस, वयस, age (of a man or woman),
period of life; प्रथम बरस, first
youth.

बैश, a family.

बक, a crane.

बकवाद, verbal quarrelling, wrangling.

बकस, the English word "box."

बकरा (*fem.* बकरौ), a goat: *cf.* बकर.

बकनेल, *adj.* foolish.

बकसीस, (بخشش), a present.

बकुचा, (بکچہ), a bundle of clothes.

बकर (*fem.* बकरौ), a goat: *a she*
goat's face is supposed to resemble
that of a poor man, hence the prov.

बकरीक सन मूँह, मुसर सन पोड़ा, he's
got a face like a she goat's, and
yet he is as stout as a pestle: *cf.*

बकरा.

बखरा, division, the act of dividing;

Prov. पानि में माँह, नौ नौ कुटिया

बखरा, the fish are still in the water
and they divide them each into
nine slices, *i. e.*, they count their
chickens before they are hatched.

बखान, a tale, narrative.

बखारौ, a granary.

बखेआ, a kind of sewing, coarse
quilting.

बखोड़ा, the bark of a tree.

बखो, name of a tribe of gipsies; *Prov.*
about one who does badly what he
might be expected to do well, बुड़बक
बखोक खंदक में डेरा, the foolish
Bakho set up his tent in a pit.

बगड़ा, a sparrow.

बगै, form, shape, appearance.

बंगा, the cotton plant.

बंगाली, a *Bangali*. *The Bangalis*
speak very bad Maithili and hence
cannot be understood, hence the
following Prov. is used with refer-
ence to any one who does not speak
plainly एक बंगाली, दोसर नातराह,
in the first place he is a *Bangali*,
in the second place he stutters.

बंगौरा, *adj.* foolish; *Prov.* बाप बंगौरा,
पूत चौतार, the father is a fool,
and the son intelligent.

बच (1), voice, speech: a word.

बच (2), बाँच, *v. n.* to escape, be saved.

बचन, voice, speech: a word.

बचब, escape, the act of escaping.

बचाव, *v. a.* to cause to escape, to save,
(*Vid.* XL, 12) बचाओव, *for* बचाएव,
you will cause to escape: *hence*
you will conceal.

बजर, बजत, *see* बाज.

बजड़ा a kind of millet.

बजनिआ a player on musical instru-
ments; *Prov.* बाबाजीक बाबाजी,
बजनिआक बजनिआ, the saint of
saints has turned fiddler of fid-
dlers; *i. e.*, his pretensions to
holiness are all hypocrisy. १

बजर, बज, a thunder-bolt: *hence adv.*
violently, tightly, केवाड़ बजर कर,
to fasten a door tightly: बजर नौँद,
a thunder-bolt sleep, a sleep so
sound that even a thunder-bolt
will not break it. , ,

बजबज, *see* बाजब. ,

बजार, (بازار) a market.

बजाव, बजावे पठाव, *v. a.* to send for,
or call a person = *Hindi* बुलाना.

बजै इथि, *see* बाज.

बज्र = बजर, *q. v.*
 बटनार, the art of rope-making.
 बटवारी, high-way robbery.
 बटेर, a kind of quail.
 बटोर, *v. a.* to collect.
 बटोहिआ, बटोही (*fem.* बटोहिनि), a wayfarer.
 बट्टा, a kind of large metal cup.
 बट्टू, a pot for boiling rice, of globular form.
 बड़ (1), *adj. and adv.* (*fem.* बड़ि) large, great : very : सभ सँ बड़ greatest : see बड़ा.
 बड़ (2), the "bur," or banian tree.
 बड़द, बरद, an ox.
 बड़पन, बड़प्पन, बड़ाई, greatness.
 बड़ा, one who is great, a great man ; *nom. plur.* बड़ै : बड़ा is properly a Hindi word. The Maithili form is बड़ : in Maithili the form बड़ा is properly only used as an oblique form or agreeing with a noun in an oblique case, as in *Vid.* III, 6 ; XLI, 6 ; and XLIV, 5.
 बढ़, बाढ़, *v. n.* to increase.
 बड़नौ, a broom for sweeping with.
 बढ़ब, increase.
 बढ़ाव, *v. a.* to cause to increase.
 बताव, *p. a.* to show, explain : बताए दे or बता दे, to tell.
 बतास, wind : बतास कर, to fan : *Vid.* LXXIV, 4, बतासे for sake of metre.
 बताइ, *adj.* mad.
 बतुलाइ, *adj.* rheumatic.
 बत्ती, a lath or thin piece of wood : hence the cross pieces of a roof, see कोरा.
 बथान, a fold, or enclosure for cattle ; *Prov.* बुड़बक मौआँ सँ गाम बथान, the foolish Míyā' has his cattle

fold in the midst of the village,
 बदन, face, countenance.
 बद्साही, (بادشاهی) reign, majesty.
 बदाम, a kind of grain, "gram."
 बद्, a scoundrel, a blackguard.
 बघ, murder, slaughter.
 बघवाइ, (*cf.* बाघ), a man who watches the fields of a village and guards them ; a *garde champêtre*.
 बघाव, a song of congratulation.
 बधू, a wife.
 बन (1), *v. n.* to be made, to be manufactured : (of a field) to be ready, prepared, cultivated ; *Prov.* जेकर बनल अखड़वा रे, तेकर बारहो मास, he whose fields are ready in Aśharh, is ready also all the year round.
 बन (2), a wood, a forest : *old loc.* बनहिँ.
 बन (3), that which binds : निबिबन, that which binds a woman's petticoat (नौबि), a kirtle.
 बनब, the state of being created.
 बनबैइयि, see बनाव.
 बनसि, a fish-hook.
 बनाएब, shaping, making.
 बनाव, concord, reconciliation.
 बनार, a trace, a sign.
 बनाव, *v. a.* ; 3 *Periphrast. pres.* बनबैइयि ; to make, concoct, create.
 बनिआँ, (*fem.* बनिआँइनि) a shop-keeper.
 बनिसार, a binding-house, *i. e.*, a
 बनीज, a merchant. [prison.
 बनैआ, *adj.* wild.
 बनौधिआ, a man of Banaudh, whence the best peons are supposed to come.

बंद, a tie, a knot *or* button for fastening clothes.

बंध (1), a bond.

बंध (2), to bind : to perform.

बंधक, pawning, giving things in pawn.

बंधन, bonds, binding.

बंधाव = बान्ह, *q. v.*, *Muhammadan* 3 *past*, बंधालकै.

बंधु a friend : a relation.

बंधुआ, a prisoner.

बन्हाव, = बान्ह, *q. v.*

बंधुक, a kind of red flower so called.

बपौटी, a father's share in the family property.

बबा, बप्पा, a father.

बबुआन, *plur.* of बाबू, *q. v.*

बबुर, a thorny kind of tree.

बमरटिआ, *adj.* left-handed.

बयर, enmity.

बयस, बएस, age, period of life.

बर, good, excellent : a bridegroom.

बरख, a year.

बरखा, rain.

बरखी, a spear.

बरजउबति, बरजौमति, an excellent, *or* beautiful damsel.

बरजन, an excellent man : a great person.

बरनी, one who fasts, an ascetic.

बरद, बड़द, a bullock : *Prov.* कोढ़ि बरद के फेफड़ि बड़त, it's the lazy bullock that puffs and blows ; *cf.* हकम *for* a similar proverb.

बरन, *v. a.* to tell, (*F.* 1 & *v.*), बरनैँ, *Hindí form*, I tell ; (*id.* 73) बरनत, *Kanaují form* *for* बरनैत.

बरनन, a tale, a story.

बरहा, a rope.

बराहान, a bráhmaṇ.

बरिआत, a bridal procession.

बरिस (1), बरौस, a year.

बरिस, (2) *v. n.* to rain : *also active*, to rain, to pour rain.

बरिसात, the rainy season, the rains : rain.

बर, *adv.* rather.

बलकवा, = बालक, a child, an infant.

बल, force, strength.

बलबौर, a great hero.

बलवे, name of a town on the south side of the Ganges, near Mokámá.

बलित, *adj.* surrounded.

बलुवाह, sandy.

बलेल, a fool.

बलेलपन folly.

बलि, बली, a creeping plant, a creeper.

बस (1), *adj.* under the control of, subject to ; बस हो, बसि रह, to be under the control of.

बस (2), *v. n.* to dwell, to be, remain. *Indecl. Part.* बसी *for* sake of metre.

बसन, clothes, dress.

बसंत, the Spring season, including the months of Chaitra and Baisákh ; (*Vid.* LX, 4) *cf.* खीनज ; here बसंत means the time when flowers (कुसुम) appear ; कुसुम also means a woman's courses, and hence बसंत means the three days of a woman's courses, during which her husband may not approach her. The younger brother (खनुज) of बसंत is therefore the fourth day, when her husband may approach her.

बसब, the act of dwelling.

बसह, a bull.

बसात, wind.

बसि रह, *v. n.* to be or remain under control, *cf.* बस (1).

बसु, *see* बस (2).

बसुला, a kind of adze, or axe.

बसैला, a young bamboo.

बस्तर, clothes, dress.

बस्ती, a dwelling.

बस्तु, a thing : goods and chattels

बह *v. n.* to flow (of a stream), बहि जा, to float away, be washed away; to blow (of the wind): to bear; to work a plough.

बहब, the act of flowing.

बहरा, *v. n.* to go out, बहराय जाएब, to go outside.

बहसल, *adj.* wilful, spoilt; *Prov.*

बहसलि जोलहिनि बापक दाँढी नेचे, a wilful Jolhini will pull her own father's beard.

बहाड़, *v. a.* to sweep.

बहाड़ब, a sweeping.

बहानाँ, a pretence; a concealing, disguising.

बहार, *adv. and prep.* without, outside.

बहाल, (بہال), the act of preserving.

बहिषा, a slave without pay: *cf.* चरवाह (1), and चाकर.

बहिन, बहिन a sister.

बहिर, बहोर, *adj.* deaf.

बहिरा, (*obl.*) a deaf man; *Prov.*

बहिराक सुतनहिँ कौ, बहिराक जगनहिँ कौ, what does a deaf man lose by sleeping, or a blind man by waking: this word is properly an oblique form of बहिर, and can

only be used in the oblique cases: so also बहिरा is an oblique form of बहिर.

बहोर = बहिर, *q. v.*

बहु (1), 3 *simp. pres.* of बह, *q. v.*

बहु (2), a wife, a spouse.

बहु (3), बहुत, बहुते, *adj.* many, much: *adv.* very: again: in many ways.

बहेड़, *adj.* incapable, lazy, inattentive. बहेड़पन, laziness. [tive.]

बहै, *see* बह.

बाउर, *adj.* mad.

बाथोन, a dwarf.

बाँक (1), *adj.* bent, distorted: cruel,

बाँक (2), an armlet. [averse.]

बाँका, *adj.* foppish, well dressed: excellent, बाँका बौर, an excellent hero.

बाँग, cotton.

बाँच, *v. n.* to escape, remain secure. बच, *q. v.*

बाँचब, escape.

बाँकौ, barren (of females).

बाँट, *v. a.* to divide, partition; *Prov.*

मोथाँ मरिहँ तो सिरनौ बटिहँ, (where बटिहँ is a Muhammadan form of 3 Fut.) 'The Mīyā' will die, and then distribute sweetmeats, i. e., he has promised to do so, but keeps putting it off.

बाँध (1), *v. a.* = बान्ह *q. v.*

बाँध (2), an embankment, धर्मक बाँध (Sal. XII) an embankment made by the power of my virtue.

बाँस, a bamboo; (Sal. I) green bamboos are considered lucky to make a bridal chamber of.

बाँसुलौ, a flute.

बाँह, बाँहि, बाँहिँ, बाँझ, *Irreg. acc.* बाँझ the arm : बाँह ले, to fight.
 बाक, the voice ; बाक नहिँ, there was no voice, I could not speak. *Vid.* XXXIX, 8, बाके *for sake of metre.*
 बाकर, a goat.
 बाग, a horse's rein.
 बाघ, a tiger.
 बाचाल, *adj.* eloquent.
 बाबा, बाबा, the young of any animal, *esp.* a calf.
 बाज, *v. n.* (*Pres. Part.* बजैत, *Irreg.* 3 *Pres.* बजइन (*Vid.* LXXXII, 4), (*Harkh.* XI, 6, *Kanauji pres. part.* बजत); to speak
 बाजब, (*old Loc.* बजबऊँ, even in speaking) speech ; music.
 बाजी, a horse.
 बाजूबंद, an armlet.
 बाट, a path, a road : बाट ताक, to look for the path, *i. e.*, to expect anxiously.
 बाटो, a small metal cup, *or* vessel.
 बाड़ो, the ground immediately round a house ; *Prov.* बाड़ो गेलै पात नहिँ, घर गेलै केरा, if he went into the garden and could not find a plantain-leaf, how could he find a plantain in his house.
 बाढ़, बढ़, *v. n.* to wax, increase.
 बाढ़नि, a broom.
 बाढ़ब, wax, increase.
 बाढ़ि, a flood.
 बात, news ; speech ; thing, subject.
 बाता, wind.
 बाती, a light, candle.
 बादर, a cloud.
 बाध (1), lands surrounding a village, *as distinct from the बस्तौ or home-*

stead, *and from the गोरेड़ा or richly manured lands close to the houses, and the दोहड़, or lands at a distance from the homestead.*
 बाध (2), a prohibition, objection : hindrance.
 बाध (3), *v. a.* to prohibit, object to : interfere with, hinder.
 बाधब, hindrance.
 बाधा, = बाध (2) *q. v.*
 बान, an arrow, बान समान, like an arrow : *Vid.* XLIX, 5, बाने *for sake of metre.*
 बानर, a monkey, *Prov.* बानरक हाथ सँ नारिचर, a cocoanut in a monkey's hand, *i. e.*, it is of no use to him.
 बानि, habit, custom.
 बानी, voice, words.
 बान्ह, बन्हाव, बाँध, *and* बंधाव, (*the first of these forms is considered the correct one*) *or* बान्हि दे, *v. a.* to bind, tie : hold fast, धैरज बान्ह, to have patience : to build.
 बाप, a father.
 बापुत, relations, brethren.
 बाबा = बाप.
 बाबाजो, a mendicant present, *Prov.* (about a poor temple) बाबाजी गेलाच बहरा, मठिया भेल खन, the priest went out, and the temple was then empty.
 बाबू, बाबू, a title of extreme honour, a gentleman of high position : *irreg. plur.* बबूखान.
 बाभन, a bráhmaṇ, usually applied to bráhmaṇ's of the Pachhimá sept of bastard bráhmaṇs.
 बाम, *or* बामा *adj.* left, not right,

(*Vid.* LXIII, 7, *see* बुना); (*Vid.* IX, 1) the vowel to the left of the third vowel (इ) is आ, which forms the first syllables of आउ, "come!": adverse.

बाम, (or बामे for sake of metre): a fair one: a damsel.

बायु, wind.

बारह, num. twelve.

बारि (1), *adj.* young, tender.

बारि, (2) water.

बाल (1), *see* बालु.

बाल (2), बालक, *adj.* young: a child, baby.

बालपन, or बालापन, childhood.

बालमु, a bridegroom, a husband.

बालापन, *see* बालपन.

बाल, बालु, बालू, sand.

बास (1), scent, odour: fragrance: (*Vid.* II, 1, बासे for sake of metre).

बास (2), *v. a.* to scent, to give fragrance to (*Vid.* LXXVII, 3)

करपूर पान बासलि, I scented the *pán* leaf with camphor, I put small pieces of camphor into the *pán* leaf.

बास (3), = बासा *q. v.*

बासन, a vessel, a basin.

बासा, a dwelling house.

बाहन, a conveyance: that on which a person rides: the animal on which a deity is supposed to ride: the बाहन of Indra (*Vid.* XVI, 2) is Airávac, the king of elephants, that of Siva (*Vid.* XVIII, 8) (or Har) is a bull, that of Durgá (or Debí) (*Vid.* XVI, 7, and XVIII, 5) is a lion.

बाहर, *adv.* outside.

बाहरक, *adj.* external.

बाहा, a stream, a current.

बाहुँ, *Irreg. acc. of बाहुँ, q. v.*

बाहुलता, the creeper of the arm, a woman's arm compared to a creeper.

बिचन, बिचनि, (*Skr.* व्यजन, *Pr.* विचणो), a fan.

बिआ, बीआ, seed.

बिआन, the act of having young, *e. g.*, एक बिआनक गाए, a cow that has had one calf.

बिआह, बिआहि दे, *v. a.*, to marry one person to another: *Subst.* a marriage; *Prov.* भेल बिआह, मोर करबह को, (a woman addresses an old lover), I am now married, what can you do with me.

बिआही, wedded.

बिआग, separation.

बिआगि, (*Fem.* बिआगिनि) deprived of; forlorn.

बिकरी, sale.

बिकल, *adj.* uneasy, anxious: confused, confounded.

बिकमिल, *adj.* bright, shining.

बिकौआ, a sect of high caste Bráhmans, who make a living by selling themselves (बिक, to sell) as husbands to women of lower caste.

बिख, poison.

बिखधर, बिषधर, *adj.* poisonous.

बिखम, बिषम, *adj.* uneven: intolerable.

बिखिन, *adj.* uneasy, tormented: unbearable, intolerable.

बिखै, a thing, subject.

बिगड़ौआ, बिगाड़ू, a spoiler, one who spoils.

- विघटाव, *v. a.* to 'spoil, to cause to turn out badly.
 विघटाएव, spoiling.
 बिच, बीच, *adv. & prep.* between : in the midst.
 बिचल, *v. n.* to change, alter.
 बिचलब, change.
 बिचला, (*fem.* बिलौ) *adj.* middle.
 बिचार (1), discrimination, judgment ; (*Vid.* LI, 1, बिचारि *for metre*).
 बिचार (2), *v. n.* to consider.
 बिहना, (*Fem* बिहनी) one who collects ; गोइठा बिहनी कतऊँ कोहवर बैस, how can a woman who collects cow-dung, (expect to) sit in a bridal chamber.
 बिहाओन, = बिहौना, *q. v.*
 बिहिआ, toe-rings. •
 बिहौना, the bedding of a bed.
 बिजय victory.
 बिज, बीज, a seed. •
 बिडार, a seed-bed.
 बित (1), wealth.
 बित (2), बीत, *v. n.* to pass away ; also बिति जा.
 बितब, passing away.
 बितित, *adj.* passed away, expired ; बितित हो, = बित, (2), *q. v.*
 बिथार, *v. a.* to stretch, extend.
 बिदलित, *adj.* rent asunder : (*fig.*) heart-broken.
 बिदा, the act of leaving a place, बिदा हो, to go away, leave ; बिदा कर, to allow to go.
 बिदर, *v. a.* to tear, rend.
 बिदारब, tearing, rending.
 बिदेश, बिदेस, a. foreign country, a distant land, (*Vid.* LV, 1, बिदेसे *locative*).
 बिदेहा, the god of love, Kám Deb.
 बिद्यापति, the celebrated poet of that name.
 बिध, a ceremony ; *Prov.* बिद्या सँ बिध भारी, the ceremony is more looked after than the actual marriage, (following the letter, and avoiding the spirit of the law).
 बिभ्रता, Go', the Creator : fate.
 बिधि, manner, method, way, कौने बिधि, how ; बड़ बिधि, *adj.* various, of many kinds, *adv.* in many ways : fate, बिधि बस, accidentally : God, the Creator, Brahíná, who (*Vid.* XVII, 4) has four faces, see दोस, and मिलाव.
 बिधुआ, *v. n.* to become melancholy, sorrowful : to become angry ; *Prov.* उचौत कहनेँ, संग बिधुआय, if you speak the truth your friend will get angry.
 बिन, बिना, बिन, *prep.* without ; बिन is the usual word in *Vid.* ; it occurs 14 times, *agst.* बिना, once, and बिन, not at all.
 बिनमज्जा, (*Vid.* LXXVIII, 2,) obsolete 1st Pres. I pray to = बिनमज्ज, from root बिनम.
 बिना, = बिन, *q. v.* •
 बिनिंदक, that which puts to shame.
 बिनोतो, prayer, a prayer.
 बिनु, = बिन, *q. v.*
 बिनोद, pleasure, gratification.
 बिंद, बिंदु, a drop, spot, bead.
 बिंदक, one who discriminates, or appreciates. •
 बिंदु, बिंद, a drop, spot, bead.
 बिपति, distress, calamity, misfortune.

विपरित, विपरीत, *adj.* reversed, contrary, averse, repugnant: (*Vid.* XXXIII, 1) विपरित स्वरत (सुरत), *coitus a tergo*.

विवाह, marriage.

विवाहित, *adj.* wedded.

विवाही, one about to be married, a bride or bridegroom.

विवेक, wisdom, discretion, discrimination.

विमल, pure, spotless. [ed face.]

विमल (fem. विमलि) *adj.* with avert-

विंब, a tree bearing a red fruit.

विरंग, in the phrase रंग विरंग (*Sal.* XVI), of various colours, cf. रंग रंग, *id.* III.

विरमान, a queen (?)

विरवा, = बौड़ा, *q. v.*

विरह, (*instr.* विरहे) separation.

विराति, see राति.

विराम, agitation, disturbance.

विरिष्ठा = बौड़, *q. v.*

विरोध, opposition, काज चालस दुऊ परम विरोध (*Vid.* XX, 5) between action and sloth there is a great difference.

विर्ज, for ब्रज, the country where Krishna sported with the cow-herdresses. • विर्ज नारी, a woman of Braj.

विलकुल, (بالكل) *adj.* all, entire.

विलंब, (*loc.* विलंबे) delay.

विलसं *v. n.* (*Harkh* XVI, 3, *Kanauji* 3 *Pres.* विलसन) to caress, wanton, sport amorously.

विलसब, caressing.

बिलार, बिलार, a cat.

बिलाप (*Vid.* LXXVII, 8, *for metre* बिलापे), lamentation, a lament.

बिलार, (*Fem.* बिलारि), a cat; *Prov.* खिसिखारलि बिलारि घुर खुर नोचे, an angry cat scratches the dust with her claws; *i. e.*, helpless rage expends itself on the meanest objects.

बिलास, (*loc* बिलासे, *or for metre*) enjoyment, amorous sport.

बिलासनि, बिलासिनि, a damsel with whom one sports, a bride.

बिलौकी माँग, cf. भेलौकी *v. n.* to ask for a wedding present. Part of the wedding ceremony.

विशेष, *v.* विशेष.

विशत, *adj.* white, shining.

विषधर, बिखधर, *adj.* venomous.

विषम, बिखम, *adj.* uneven; cruel.

विषाद, sorrow, dejection.

बिसना = बिनुना *q. v.*

बिसर, *v. a.* to forget: desert.

बिसरनमा, a thing forgotten.

बिसराम, *v. n.* to be at rest, be tranquil: *Vid.* II, 2, बिसरामे, ? *for* 3 *Pres.* बिररामे.

बिसलेख, separation.

बिसुन, the god Vishnu.

बिसुना, *v. n.* to dream, = बिसना.

विसेख, विशेष, speciality; special meaning, purport.

बिह, बिहि, बीह, the Creator: fate.

बिहाड़ि, wind.

बिहान, morning, dawn.

बिहि, बिह, बीह, God, the Creator; fate, *Prov.* भरलै भर पुनु बिहिक सुभाव, it is fate's nature to fill the full, *i. e.*, to him that hath shall be given.

बिडस, *v. n.* to smile.

बिडसब, the act of smiling.

बीया, बिया, seed; progeny, offspring.

बीच, बिच, *adj.* between, middle :
subst. that which is between, difference : *prep.* between.

बीह, बीह, a scorpion : centipede.

बीज, बिजु, a seed : algebra : = बीर्य, semen virile, in opposition to रज the menstrual excretion ; the union of these two is supposed to be the cause of production. Hence, when applied to inanimate objects, such as the earth, the two together बीजरज mean poetically the soil, which is the efficient cause of production : (Fid. XVIII, 3) सिखर बीज the pomegranate.

बीड़ा, बिरवा, बिरिया, a roll of betel-leaf prepared for eating.

बीत, *v. n.* = बित, *q. v.*

बीबी, the mistress of a house, a lady.

बीर, a hero.

बीस, *num.* twenty, (Fid. LIX, 3) the twentieth consonant, *i. e.*, न, see पचीस : also = बिस poison, as in Fid. LXIII, 6, where there is a pun on the two meanings of the word.

बीह, बिह, बिहि, God, the Creator : fate.

बुभ, बुभत, बुभय, बुभल, बुभलन्दि, बुभलि, see बूभ.

बुभाव, *v. a.* forms noted are 3 *Simp.* Pres. बुभाव, and बुभाविष्य, 1. and 2 *Fut.* बुभाएव, 2 *Fut.* बुभैवह : to cause to understand, to search : to satisfy.

बुभाएव, instruction.

बुभाषीन, a persuading : hence deceiving.

बुभि, बुभिरे, बुभ, see बूभ.

बुभैवह, see बुभाव.

बुड़, बूड़, *v. n.* to drown, be drowned : to drown oneself ; *n. b.* बूड़, is the correct form.

बुड़व, drowning.

बुड़पन, folly.

बुड़वक, or बुड़वक, or बुड़वकहा. *adj.* foolish ; *Prov.* देख कं बुड़वक, उठ कं अनगुताह, he looks a fool, but he gets up early in the morning, *i. e.*, you won't catch him napping.

बुढ़पन, बुढ़पन, old age.

बुढ़िया, an old woman ; *Prov.* बुढ़िया मरै मरम सँ, घौ पुतह उपहास, an old woman dies surely (*lit.* in a vital part), when her daughter and daughter-in-law are ridiculed for going astray

बुताव, *v. a.* to put out, extinguish.

बुध, *adj.* wise.

बुधग्रह, the planet called Budh.

बुधजन, a wise man.

बुधिचार (*fem.* बुधिचारि), बुद्धिमान, *adj.* wise.

बुधिजन = बुधजन, *q. v.*

बुन, बुना, बुंद, बून, a drop of water (only बुन and बुंद in this sense) : a cypher ; (Fid. LXIII, 5) 60 — 10 = 50 ; take away the cypher, and 5 remains, which is पंच ; पंच also means an assemblage of five people, hence people in general : (*id.* 6), two added to a cypher becomes 20, which is बीस, which also means poison : (*id.* 7), a unit followed by nine cyphers forms a thousand millions called in Sanskrit (पद्म) which also means a lotus. Hence nine (नव) to

the left of nine cyphers is 9,000,000,000, or नव पद्म, a young lotus.

बुलकुंज, a kind of flower.

बुझ, and also बुझ, *v. a.* the following forms are noted, 1 *Simp.*

Pres. बुझिए, बुझिए : 3, बुझ, बुझय,

बुझु; 2 *Imperat.* बुझ, बुझू; 3 *Fut.*

बुझत : *Past. Part.* बुझल, बुझल;

3 *Past* बुझलन्हि : *Indecl. Part.*

बुझि, बुझि; to understand : to know,

perceive : the passive is formed

with पड़, thus बुझि पड़, to be

understood : see *gram.* § 185.

बूड़, *v. n.* = बुड़, *q. v.*

बूड़न, the act of drowning.

बूड़ि, a fool.

बूढ़, (*fem.* बूढ़ि) *adj.* old.

बून = बून, *q. v.*

बूरि, *pudenda mulieris.*

बृज, the country of Braj, where Krishn spent his boyhood.

बृतांत, an account, a story : a very common word, in conversation of all classes.

बेचाकुल, (*fem.* बेचाकुलि), *adj.* distracted, distressed.

बेचाज, (*Vid.* XIII, 1, बेचाजे *for* *meire*), concealing, excuses.

बेचाधि, disease, sickness : ruin ; *Prov.*

बड़बुधि करथि ता हारेन्हि बेचाधि
• destruction comes to him who displays excess of wisdom, *i. e.*, too many cooks spoil the broth.

बेचापित, *adj.* pervaded : (*of time*) completed.

बैंग, बैङ्ग, a frog.

बैच = बैच, *q. v.*

बैत, a rattan.

बेकत (1), *adj.* discrete; manifest, visible, apparent.

बेकत (2), *v. a.* to perceive, *Vid.* IV, 2, बेकतय हृदय लुकावय लाज, your heart perceives it, but conceals it through shame.

बेकूफ, (بے وقوف), a fool.

बेगर, (بغیر) *prep.* without; खाय बेगर, without eating, without food.

बेगारो, one who is compelled to give forced labour; a "beguri;" *Prov.*

भल भेल मैछाँ के बाघे घइलक, नहिँ तँ

बेगारो पड़ितथि, it had been better

that a tiger should have caught

my Lord, than that he should

have been compelled to labour

forcibly.

बेङ = बैंग, *q. v.*

बेच, बैच, *v. a.* to sell; (*Sal.* XIX.)

बेचै, *obl. form of 3rd verbal noun* she went "to sell."

बेचब, sale.

बेटवा, बेटा, बेटुआ, a son.

बेटिआ, बेटो, a daughter.

बेड़, a hedge, wall, *Prov.* लच्छमी
अवैति कतऊँ नहिँ बेड़, when good
luck once comes, no wall will keep
her out.

बेड़ा, a chain; difficulty, sorrow.

बेढ़, *v. a.* to hedge, fence in, surround.

बेढ़ब, surrounding.

बेढ़ो, a granary, a place for storing grain.

बैताल, बैताल, a goblin, demon.

बेथारल, *adj.* wounded.

बेदन, a wound, grief, pang.

बेनाठी, a door-bar.

बेदुलि, a spot of silver fixed as an

ornament on a woman's forehead,
cf. गेदुली.
 बेध, *v. a.* to pierce, spear: to hook a
 fish: to kill.
 बेधव, piercing.
 बेन = बैन, *q. v.*
 बेनिष्ठा, बेनी, (1), small silver or gold
 spots on a woman's forehead,
which surround the टिकुली, or
vermilion patch on a woman's
forehead.
 बेनी, (2), a braid of hair, braided
 in a single braid and falling down
 the back like a tail, *as worn by*
a widow, and by a woman whose
husband is absent.
 बेपक्ष, *adj.* averse, against.
 बेबरजित, *adj.* taken away, abandoned.
 बेरहट, *or* बेरहटिआ, the afternoon
 meal.
 बेरा, बेरि, time, hour, o'clock, कत
 अछि बेरि, how much time is there?
i. e., how much of the day is left?
 time, repetition, एक बेरि, once.
 बेरिआ, the afternoon.
 बेल, *the tree* aegle marmelos.
 बेलना, a rolling-pin; a potter's
 wheel.
 बेली, a kind of flower.
 बेश्या, a prostitute; *Prov.* बेश्याक पूत
 बशिष्ठ, a harlot's son has become
 as great a saint as Bāśiṣṭh.
 बेस, *adj.* good, pleasing.
 बेसनि, *adj.* full of passion, very amor-
 ous.
 बेसवा = बेश्या, *q. v.*
 बेसाह (1), *v. a.* (*causal of* बेच) to
 buy, purchase.
 बेसाह (2), बेसाहब, buying.

बैठ, *v. n.* to sit = बैस, *q. v.* *which is*
the more correct and usual form;
to have nothing to do; Prov.
 बैठल बनिष्ठाँ की करे, एहि कोठिक
 घान ओहि कोठी धरे, a shop-keeper
 without custom employs his time
 moving his paddy from one box
 to another: बैठ *does not occur in*
Vid., बैस *being always used.*

बैठक, a seat.

बैठव, sitting.

बैठाल, *v. a.* to cause to sit; बैठा ले, to
 put on (clothes): *a Hindi form,*
the Maithili being बैसाव, q. v.

बैताल, = बैताल, *q. v.*

बैन, बेन, a word.

बैर, a jujube tree.

बैरौ, an enemy, (*Vid.* XVI, 4), *the*
enemy of Śiv, the husband of
Pārbatī, was Kām Deb, who was
the god of love, and was burnt
to ashes by Śiv, and hence called
 अनंग, the bodiless one: (*Vid.* XVI,
 5), *the enemies of the gods who*
were the sons of Aditi were the
Daityas, see अर्दित, and तनय;
their preceptor (गुरु) was Śukr,
see गुरु.

बैल, a bullock.

बैस, *or* बैठ, *which latter is the less*
correct and less usual form, v. n.,
to sit: cf. बैठ.

बैसव, sitting.

बैसाव *or* बइसाव, *v. a.* *the following*
forms are noted, Past Part.
 बैसाओल, *Indecl. Part.* बइसाय, *and*
 बैसाए, to cause to sit: to place,
 arrange: *cf. बैठाल.*

बैसाएब, arrangement.

बोझ, *v. a.* to load.
 बोझल, load-bearing, a bearer.
 बोध, *v. a.* to notice, heed; console.
 बोधव, notice.
 बोरा, a sack.
 बोल (1), *v. a. and v. n.*, the following forms have been noted, 3 *Simp.*
Pres बोल, बोले, बोलाई, 2 *Imperat.*
 बोलह; 3 *Fut* बोलत; *Past. Part.*
 बोलल; *Indecl. Part* बोलि; *Pres.*
Part. बोलैत, and बोलइत: to say, utter, (*of a bird*) sing: to speak:
 बोलल, that which has been said, a promise: *Prov.* बोललह से बोललह, फेरि मति बोलह, you've said your say, now hold your tongue.
 बोल (2), बोलि, speech, word: promise: consoling speech.
 बोलव, speaking.
 बोझा, a boy.
 बौक, (*fem* बौकि), *adj.* dumb.
 बौरह, *adj.* mad.
 व्यतीत, *adj.* passed away, elapsed.
 अभिचार (*Vid.* LI, 2, चारे *for metre*), evil practices, debauchery, unchastity, adultery.
 ब्राह्मन (*Fem.* ब्राह्मनि), ब्राह्मण, ब्रह्मन्, a Bráhmaṇ.

भ ।

भर, *see* डो.
 भँडैला, भडुआ, a pimp.
 भँवर, an humble bee.
 भकर, भकोस, *v. a.* to swallow hastily, to gobble: to eat greedily, to gorge oneself with.
 भङ्गू, a fool.

भर, *prudenda mulieris*.
 भगजोगनी, a fire-fly.
 भगता, one who has bathed in the Ganges and pretends to have become inspired; *low caste men do this, and are much revered by their fellows for their pretended sanctity; hence the proverb, गौड़ि न धोर, से भगता डोर*, a fellow who does not even wash his privities, turns a prophet.
 भगनी, a sister; (*Vid* XVI, 3) the sister of Som, the moon, was Lakshmi; Som was the husband of Rohini, who was the fourth daughter of Daksh, *see* दह, दुता, and पति; Lakshmi took the bodily form of Rukmini, and as Rukmini her son (तनय) was Pradyumn, who again was an incarnation of Kám Dev; Kám Dev's wife was Rati. *See* तनय, and घरणी.
 भगवा, a cloth to hide the privities.
 भगवान (*Vid.* V, 4, भगवाने *for metre*) God: Krishṇ.
 भगिना (= भागिना), a nephew.
 भगेडू, a runaway.
 भंग, भाँग, Indian hemp a name of Sív (*Vid.* LXXXII, 8).
 भज, *v. a.* to worship: to change money.
 भजव, worship.
 भंजौतौ, the village custom of exchange of services in ploughing.
 भट, a warrior, a hero.
 भट्टा, or भाटौ, a brick-kiln, a furnace.
 भट्टौ, (*Dim. of* भट्टा) a still, a place for distilling spirits.
 भडुआ, भँडैला a pimp.

भंडार, a treasury, (*Vid.* XXX, 5) *बहुम*
भंडार, the treasury of love, i. e.,
pudenda mulieris.

भतीजा, a brother's son, a nephew.

भद्रौषा, भाद्रव, the month Bhádo.

भट्टा, *adj* slow in intellect, a fool

भन, *v a.* to say, भन *or* भनहिं, *old 3*
pres. he says.

भक्तव, speech.

भनभनावटि, a humming.

भनसा घर, a cook-room

भनिता, the last line of a song, con-
taining the author's name

भवन, a house.

भन, *v n* to wander, *see* भन (2)

भनव, wandering

भसर, भसरा, भसर, = भँवर, the humble-
bee, *said to be fond of the*
jasmine, hence a lover, husband

भय (1), fear

भय (2), *see* डो.

भर (1), *adj* full, full of जग भर, the
whole world

भर (2), *v a* to fill, चंकम भर, to take
a person in one's lap, *takes double*
accusative, घरनि बारि भर, to fill
the earth with water to com-
plete, भरि having completed, *hence*
adverbially, till to be filled.

भरती, a filling, a load the being
entrusted with a duty enlist-
ment.

भरना, land given in mortgage.

भरनी woot, *see* तानी

भरन (1), an error, mistake

भरन (2), भन, *v n.* and *v a* to
wander, to wander over.

भरल, *Past part* of भर (2), *used as*
adj full

भराचोन, भराचोन, the wages of filling
a hole.

भरि, भर, *adj.* whole, entire *cf also*
भर (2) filled with, covered with,
e g नख इत भरौ, covered with
scratches.

भरिवा, one who bears *or* carries.

भरास, hope the giving hope, con-
solation

भल, *adj* good true भल मइ good
and evil, virtue and vice.

भलपन, भलाई, भलापन, goodness.

भला = भल (*Vid* XLV, 5), *q v.*

भसम, ashes

भसाव, *v a.* to cause to float, *or* float
away

भसाव, floating

भसिवा, *see* भास

भऊँ, the eyebrow, *cf* भौँइ.

भाइ भाई, भाए, a brother, *the first is*
the more usual form

भाउजि, an elder brother's wife.

भाउर, a whirlpool, a circle, *v.* चक-
भाउर

भाषो, nature price, rate of sale.

भोग, the stimulating product of
Indian hemp, bhung

भोगठ, breakage, *Prov* हरक भोगठ,
हर साली, the plough is broken,
repair it.

भोज, a trace, indication.

भौंड, a pump a rogue a large
earthen pot.

भौंडपन, भौंडप्यन, roguery.

भौंति भौंती, form, shape, appearance.

भाख, *v a* and *v n* to say, speak

भाखव speech.

भ या भासा, speech, words, dialect.

भाग (1), fortune, good luck.

- भाग (2), *v. n.* to run away, flee ;
 भागल दल, a defeated army.
 भागिन, a sister's son.
 भाठी, भाथी, = भट्टा, *q. v.* [rent.
 भाड़ा, (भाटक), hire, price of labour :
 भात, boiled rice ; food.
 भातिज, a brother's son.
 भाथी, a furnace = भाठी.
 भादव, = भदौषा, *q. v.*
 भाज (1), *v. a.* to say, to speak : to
 appear ; resemble : to be dissipated,
 dispersed.
 भाज (2), *or* भाने, *for metre*, speech :
 a saying, a word.
 भाजव, speech, &c.
 भाव, भाव (1), nature : love.
 भाव (2), *v. a. and v. n.* to like, love :
 to please.
 भावव, affection.
 भाविनि, a wife.
 भार, a burden ; hire : wages.
 भारी, *adj.* heavy : great, important.
 भाल, the forehead.
 भाला, a spear.
 भालु, a bear.
 भाव, *see* भाव.
 भाष = भाख, *q. v.*
 भास, *v. n.* to float ; भासल जा (*Sal.*
 XVIII) *or* (id.) भसिषा जा (*cf.*
 दिषा, कषिष, and the *Bangali*
form of the compound), to float
 away, be washed away.
 भासा, = भाखा, *q. v.*
 भिङ्गवा = भौङ्ग, *q. v.*
 भिख, भिखिषा, भिखिषो (*Ná. III*),
 भौखि, alms.
 भिजलाह (*Fem. •लाहि*), *Participial*
adj. wet.
 भिन्नरी, *adv. & prep.* inside.
- भित्ति, भित्ति, भौत्ति, a wall.
 भिनसर, भिनसरवा, dawn, morning.
 भिनाछजि, separation.
 भौङ्ग, भिङ्गवा, the mound round a
 tank.
 भौखि = भिख, *q. v.*
 भौठ, light friable soil suitable for
 growing spring crops.
 भौत्ति (1), fear ; (2), = भित्ति *q. v.*
 भौन, *adj.* separate, separated.
 भौस, (*Fem. भौसा* (*Vid. VII, 3*),
adj. fearful, terrible.
 भौससैन, name of a king.
 भौर, *v. a.* to tie.
 भुँइयाँ, भुइयाँ, भुइँ, the earth, ground :
 floor, भुँइयाँ पर बैसल, seated on the
 floor.
 भुगुत, *v. n.* to wither.
 भुज, the arm, hand.
 भुजंग, a serpent.
 भुजंगपति, Sesh, the lord of serpents.
 भुतल, the earth : भुतल नृपति, the
 Demon Bali.
 भुतिषा, *v. n.* to lose one's way ; *Prov.*
 जालहा भुतिरेलाह तौसी खेत, the
 Jolhás lost their way in a linseed
 field ; *Linseed, in flower by moon-*
light, looks like water ; and there
is a story about a number of Jolhás
(who are notorious fools) swim-
ming across a linseed field and
losing each other.
 भुवन, the world ; *there are said to be*
fourteen worlds : hence भुवन, also
means 14 ; similarly रितु (a season)
means 6, and when a person says
he will take 14 + 6, he means 20
i. e. बीस, which also means poison,
(Vid. LIX, 1),

भुलवा, a store-house; *Prov.* छूटल
घोड़ भुल्लभलवहिं ठाढ़ a horse when
he gets loose, goes back to the
chaff-house.

भुल्ल, *adj.* light brown.

भुल्ला, or भुल्लौ, chaff.

भूदयाँ, भूदँ, the earth = भूदँयाँ, *q. v.*

भूखण, भूखन, ornaments.

भूखल, *adj.* hungry.

भूगोल, geography.

भूजा, parched grain.

भूजी, *adj.* burnt, dry; *Prov.* घर भूजी
भाँग न, बौबौ फौँकथि चूड़ा, there is
not even dried bhang in the house,
and the lady is gobbling *chūrā* in
public, (*i. e.* is extravagant): *cf.*
फका.

भूत, a ghost, a portent.

भूर, a hole.

भूषण = भूखण, *q. v.*

भेषानक, *adj.* fearful, terrible.

भैट (1), an interview: deserts.

भैट (2), भेट, *v. a.* to meet.

भैटब, a meeting.

भेजाव, *v. a.* to send; *the more usual*
word is पठाव.

भेद, a secret.

भेदिआ, a spy, busy-body; *Prov.*
घर भेदिआ. लंका जरि गेल, through
a spy in the house Lankā was
burned.

भेस, a beetle.

भेर, *adj. & adv.* exceeding: very,
भेर सुतल, sound asleep.

भल, भेलाह, भेलौह, &c., *see* हो.

भेलौको = बिलौकी, *q. v.* a preliminary
tour of visits paid by a bride or a
bridegroom to her or his relations,
two or three days before the mar-

riage. *It is the custom for the*
person visited to give the visitor
a present. भेलौकी माँग, to ask for
a wedding present; *hence*, to go
on this tour of visits.

भेस, form, appearance: dress: dis-
guise.

भै (1), भै गेल, *see* हो.

भै, (2), fear.

भैस, भैसा, भैसा, a buffalo; *Prov.* भैस
बुड़बकहा, नाथेँ कुंजलिआ, the buf-
falo is only a fool, and you've
given it a grand name,—Kunja-
liā.

भैरब, *adj.* terrible.

भैसुर, भैसुर, a husband's elder brother
with whom the wife cannot speak;
a younger brother is देखोर, *with*
whom she can speak; *cf.* भौजाइ.

भोग, *v. a.* to enjoy.

भोगब, enjoyment.

भोजन, the act of eating.

भोर, morning, dawn.

भौ, *see* हो.

भौह, *obl.* भौङ्ग, the eye-brows; *cf.*
भङ्ग.

भौजाइ. an elder brother's wife; *a*
wife is only allowed to speak to
her husband's younger brethren,
and often has an intrigue with
one of them, hence the Prov.
बुड़बकहाक बज्ज सभ के भौजाइ, the
wife of a fool, is elder brother's
wife to every one in the village;
cf. भैसुर.

भौरी, a whirlpool.

भसर, the humble-bee.

म

मँ, मँह, मँह, मँ, *postp.* in ; 'the first and last are not used by Vid., the second and third, each once.

मङ्गर, मंडल, मँडरि a circle : the circle of light in the clouds round the moon.

मँह, *postp.* amidst, among, *see* मँ.

मँहगौ, scarcity, famine.

मकई, Indian-corn.

मकफूल, (مکفول), *adj.* mortgaged.

मकरा, a spider.

मकरंदा, nectar, honey : a bee.

मकुना, a male elephant with small tusks.

मखमल, velvet ; *Prov.* मखमल मँ भुंजक बखेचा, sewing of (coarse thread made of) *bhunj* grass on velvet : *i. e.*, incongruity.

मखी, a fly ; *Prov.* से गुड़ कहाँ, जे मखी खाय, where is the treacle that the flies ate, (a man offers frivolous excuses for not providing sweet-meats for his friends).

मग, a path.

मगइहि, *see* माँग (2).

मगन, *adj.* plunged : (of the heavenly bodies) set : pleased, delighted.

मगनीक, one who gets a thing for nothing, a swindler, a bilker.

मगइ, a beggar, one who begs : *Prov.* चाप मिथौ मगइ, द्वारे दरवेस, the *Miyā* is really (as poor as) a beggar, (and yet he pretends to be rich and has) his doorway full of beggars, (who have come for alms).

मगइ, the kingdom of Magadh, or south Bihār.

मगइचा, *adj.* of or belonging to Magadh, an inhabitant of Magadh.

मगाव, मंगाव, or मगाए दे, *v. a.* to send for ; also = माँग, *q. v.*

मगाएब, a summons.

मघा, name of the tenth Nakshatra, or Lunar mansion.

मंगटौका, an ornament for the forehead, *cf.* माँग (1).

मंगनी, borrowing : a Muhammadan betrothal ; *Prov.* चट मंगनी, पट बिआह, the marriage took place immediately after the betrothal, *i. e.*, there was indecent haste.

मंगल, *adj.* propitious, fortunate.

मंगा = माँग (1), *q. v.*

मंगाव, *see* मगाव, माँग.

मंगैचहि, *see* माँग (2).

मचिआ, a seat, chair. •

मच्छर, a mosquito.

मछै, a son, whose elder brothers have died ; *Prov.* मछैक माय पच सोग सछै, the mother of a *machhai* bears the sorrow of losing sons.

मजर, a cluster of blossoms, especially of the mango.

मभिला, *adj.* middle, intermediate : the middle of three brothers, or the second of four brothers.

मभोतर, the cord, or string connecting two *pálos* or bullock yokes.

मटकी, an ogle, wink.

मठा, a kind of buttermilk ; *Prov.* (of a man who has once burnt his mouth with hot milk) दूधक उरै. मठा फूकि पीबी through fear of its

being (hot) milk, he blows on the buttermilk before he drinks it, *i. e.*, a burnt child dreads the fire.
मठिआ, a temple.
मड़, मँड़, the head, **भरि मड़**, having filled the head, carrying a load on the head.
मड़ड़ा, *v. n. 3rd Pres. irreg.* **मड़ड़ाइ है**, to hang about a place, to hover over it, (*of a bird*).
मड़रा, a slip of bamboo which goes round the edge of a round winnowing basket, acting as its side, *see रूप*.
मड़वा, a small house open on all sides in the centre of the court-yard of a house, erected at the time of various festivities, as marriage, &c.
मड़ुआ, a grain, (*Artinissia vulgaris*) much eaten by the poorer classes of Tirhut.
मड़ैआ, a hut.
मड़ौ, a hut, house: *hence the name of the sub-division सीतामड़ौ* "Sítá's hut."
मजिस्टर, (*English*) a Magistrate.
मणि, मनि, a jewel: a diamond.
मणिसय, *adj.* composed of jewels
मंडल, मँड़र, मँड़रि, a circle; **चौंद मंडल**, the circle of the moon.
मत, opinion; a person's sect.
मतारौ, mother, *a common word used by the lower castes*
मति (1), mind, opinion.
मति (2), *imperative prohibitive particle*, do not.
मथ, *v. a.* to churn: to cause to foam, or boil.
मथब, churning.

मथा, the head.
मथुरिआ, an inhabitant of Mathurá.
मद, wine.
मदकल, *adj.* intoxicated, mad.
मदति, (०५०), help, assistance.
मदन, Kám Dev, the god of love.
मदान्ह, *adj.* (*from मद + आन्ह for आन्हर*) *Vid.* XXXVIII, 1, *Instr.* **मदान्ह** *for* **मदान्ह**; blind with passion
मधु, honey, nectar.
मधुकर, a bee.
मधुजीब, *adj.* whose life depends on honey.
मधुपान, a draught of honey.
मधुपुर, the city of Mathurá.
मधुर, *adj.* sweet.
मधुरपति, मधुरापति, (*for मधुरापति*), name of Kṛishṇ.
मधुरास, (*or मरासे for metre*) *adj.* full of honey.
मन (1), *old loc.* **मनहिँ**, mind: memory
मन षाड़, *v. a.* to remember: heart: attention, **मन दय**, *or दै*, having paid attention, attentively: the desire of one's heart, **मन होइ अहिँ**, a desire has arisen, **अपन मन**, wilfulness, **मन भरि**, with all one's heart, **मन पुरा**, *v. n.* to fulfil one's heart's desires, **मन पुराव**, *v. a.* to fulfil another's desires.
मन (2), a measure of weight, a "maund."
मनगर, *adj.* pleased at heart.
मनमथ, मनमथि, the disturber of the mind, love.
मनसिज, that which is born in the heart; love.
मनसुआ, *v. n.* to boast, to boast

about; *Prov.* मनस मनसुरेलन्हि, तँ बैंग ले परेलन्हि when he was boasting of his bravery, he ran away on account of a frog.

मन-हँ, *old loc. of मन* (1), *q. v.*

मनाइन, (*Vid* LXXXII, 8) Menaká the mother of Umá, or Párbatí, the wife of Śib; *this is the traditional interpretation; but the word appears to be really a voc fem of the Bhojpúrí word मनइ, 'men'* It would then mean, 'O Lady.'

मनि = मणि, *q. v.*

मनुख, मनुस, a man.

मनुसौठ, manliness.

मनोमब्, born in the heart: love.

मनोरथ, heart's desires.

मनोरस, *adj.* lovely.

मंद, (*or मंदा for metre*), *adj.* bad; vile, base, mean; मंद समाज, evil company; मंद हो to become corrupted: gentle, slow.

मंदिर, a temple.

ममहर, ममहरा, a maternal uncle.

मय, *adj.* composed of, made of.

मर, *v. n.* (*the following forms are noted; 1, Prosp. Cond. मरिऐ; 1, Simp. Pres. मरौ; 3, मरय; 1, Fut. मरब; 3, मरत, also a Bhojpúrí plural form used by Muhammadans मरिहँ is found; 3, Retro. Cond (F. 39) मरते for मरतै; Past. Part. मरल, मुदल*): to die, be killed; *Prov.* मुदला (*obl. of मुदल*) पूतक बऊत नाचौ, a dead son has many names, *i. e.*, the dead are always spoken of in affectionate terms; मरै कौ मन नहिँ, उठि उठि दैठौ, you evidently don't

intend to die, for you keep sitting up, (*said to a convalescent*).

मरहर, a cemetery.

मरना (*Sal* XV), a future participle passive of मर, *lit.* it is necessary to die, आखिर मरना, in the end a man must die.

मरब, dying.

मरस, a vital part, मरस मार, to inflict a mortal wound.

मरसौआ, name of a class of songs celebrating the deaths of Hassan and Husain, sung at the Muharram festival by Muhammadans.

मर्त, a mortal, मर्त भवन, the world of mortals, the earth.

मल, *v. a.* to rub, shampoo.

मलब, shampooing.

मलिन, *adj.* black, dark, solid: sad, melancholy.

मशाला, *see* मसाला.

मसखरौ, (مسخری), caresses; *Prov.* बाड़ मसखरौ, मोर जो जाइबहि, cease caressing me, it is killing me.

मसान, a burial-ground: any lonely place, *Prov.* खरौ खा मसान जा, if you eat oil-cake (*which has purgative properties*), you will have to retire; *i. e.*, a bad result follows a bad action.

मसालचौ, a torch-bearer, *Prov.* तेल जरै तेलौक, गाँडि फाटे मसालचौक, the oilman's oil is being burnt, and the masálchí is distressed about it; *i. e.*, he is a busybody.

मसाला, मसाल, (مسال) spices, sweetmeats, Kábulí fruits.

मसिऔत भाइ, a first cousin, the son of one's mother's sister.

मसिहानी, an ink-pot.

मसी, ink.

मसक (1), smell, odour.

मसक (2), *v. a.* to smell.

मसकव, the act of smelling.

महत, *adj.* great; *Prov.* महतक घर संततिक बास, good men dwell in the houses of the great.

महत-रौ = मतारौ, *q. v.*

महफ्फा (محففة), a litter for women.

महाजन, a banker.

महाभय, *adj.* very frightful.

महामूंग, a kind of pulse, *phuscolus mungo*.

महासिद्धि, a great accomplishment.

महिमा, greatness, majesty.

महिसे, a buffalo.

मऊ, मऊआ, the *Bassia latifolia*, "mowa."

महेस, a name of S'iva : a name of Krishn.

माइ, माई, माए, a mother.

माँ, *postp.* in, *see* मै.

माँग (1), मंगा, the parting of a woman's hair.

माँग (2), मंगाव, मगाव, *v. a.* the following forms are noted; 3. *Simp. Pres.* माँग; 1. *Fut.* माँगव; 3. *Pres.* मंगैयहि, मगइहि; *Indecl. Part.* माँगि : to ask for, demand : beg for, yearn for, desire, want.

माँगव, asking.

माँगो, the bow of the boat, *where there is a comfortable seat, hence Prov.* अनिका खेवा नहिं, से अगिले माँगो सवार, the fellow who hasn't money to pay his fare, takes the most comfortable seat in the boat.

माँही, माही, a fly.

माँक, the midst, middle : the waist.

माँजी, a wild man, a man of the woods : the steersman of a boat.

माँटी, earth, clay.

माँड़रि, मँड़र, मँडल, the circle of light in the clouds round the moon; लग माँड़रि दूरि पानि, दूरि माँड़रि लग पानि, if the circle is near the moon, rain is afar off, and *vice versa*.

माँय, माँया, the head.

माँह, *prep.* in, *see* मै.

माख, *v. a.* to impress, to leave an impression upon, *as of a foot in soft earth, or of a pair of female breasts over her lover's heart.*

माखव, impression.

मागु, a woman.

माचौ, a chair = मचिया.

माहौ = माँही, a fly.

माभिल = मभिला, *q. v.*

माटि, माटौ, earth, clay.

माड़, *v. a.* to knead, shampoo.

माड़व, shampooing.

माड़ी, over-boiled rice.

मातर, *added to present participles as follows* अवैत मातर, immediately on coming.

मातल, (*fem.* मातलि), *adj.* intoxicated.

माता, मातु, a mother; मातु पिता, parents.

माय, माया, the head.

माधव, माधो, a name of Krishn : hence generally, a beloved one, a husband : the month of Baisákh (April-May) : the seventh lunar day of the month (*Vid.* LXVI, 1).

माधव सिँह सोवरना, a drinking cup

after the fashion of Mádhab Sīh.

A *sobarná*.

माधो = माधव, *q. v.*

मान (1), *or* (*Vid* LXXVII, 4) माने *for metre*), pride, anger: self-respect

मान (2), *v. a.* to honour, reverence, प्रतौति मान, to trust: to consider.

मानव, honour, fame.

मानस, the mind, the heart: मानस धाम, soul-abiding.

मानि, respect, reverence, अधिक मानि सहित, respectfully: pride.

मानिक, a ruby.

मानौ, (*fem.* मानिनि), *adj.* proud.

मानुख, मानुस, a man.

माम, मामा, (मासक), (*fem.* मामौ), a maternal uncle.

मार, *v. a.* to strike, smite, kill; *Prov.*

मारै सिपाही, नाथौ जमादारक, the soldier fights, and his captain gets the credit.

मारव, a blow.

मारामारि, मारि, a fight: *Prov.* उलटे चौर मारामारि, although a thief, you turn round and fight (*a thief's business being to run away*), *spoken of one who refuses to admit himself to be in the wrong.*

मारक, *adj.* quarrelsome.

माल, (*fem.* मालिनि), a Dusádh surname.

मालति, the jasmine.

माला, a garland. [lord.

मालिक, (مالك); a landowner, land-mालिन, *see* माल.

मास (1), (*Vid.* LXVI, 4, मासे *loc. but in* LXVI, 5 = मास *for metre*), a month, मास मास कै, every month.

मास (2), मासु, flesh.

माहाराज (*F.* 32), a great king, a Mahárájá.

मिर्था, a Muhammadan title.

मिजाव, *v. a.* to press, squeeze.

मिभाव, *v. a.* to put out, extinguish (a light).

मिभाएव, extinguishing.

मिठ (*fem.* मिठि), मौठ, *adj.* sweet.

मित, *adj.* measured, under restraint, (*F.* 7) चित मित राख, to keep in one's proper senses; *this is probably incorrect for चित्त मित, in which मित would mean 'friendly,' the whole meaning 'Chitrá did not keep his mind well-disposed.'*

मिन, a fish, *poetical for मौन q. v.*

मिथिला, the country comprised between the Himálaya mountains on the north, the Ganges on the south, the Gaṇḍak river on the west, and the Kośi river on the east; मिथिलापति, मिथिलेश, the Lord of Mithilá, the present Mahárájá Bahádúr of Darbhanga.

मिनतौ, reverence, prayer.

मिल, मौल *v. n* (*the following forms are noted*; 3, *Simp. Pres.* मिलै, मिलय; 3, *Fut.* मिलत, मिलताह, मिलतथि; 3, *Retro. Cond.* (*F.* 4) मिलते *for* मिलतै; *Past. Part.* मिलल: to unite; to meet, be found by, मिलत मुरारि, *lit.* (by you) Murári will be found, *i. e.*, you will find Murári: to find (*rare*): to yield to caresses, (*Vid.* XXX, 3), मेखि न मिलय, union cannot take place.

मिलन, मिलव, union, caresses.

मिलाव, *v. a.* to cause to meet, to join : to add, (*Vid.* XVII, 4) add the number of directions, 10, to the number of the Vedas, 4, and add to them half the number of the faces of Brahmá ($\frac{1}{2} = 2$); *see* दीस.

मिलाव, joining.

मिलाप, union, confederacy; *Prov.* गाय गोचारें मिलाप, ठेऊन पानि दुहाव, the cow and the milkman are confederates,—with (-out the pail leaving) his knee, she lets him milk water into it.

मिलित, मिल (Vid. LXXII, 1), *adj.* tied, joined.

मिसौ, black dye: collyrium; *cf.* मसौ. मौड़, *v. a.* to grind, knead, shampoo; *cf.* माड़.

मौड़व, grinding.

मौन, a fish; in *Vid.* XXIX, 10, the girl's eye swimming in tears is compared to a fish swimming in water, and the struggles of the fish when hooked, to the rolling of her eye: the fish sign of the Zodiac, which is represented by any word commencing with प, hence (*Vid.* LIX, 4.) = पाद, a foot, *cf.* मिह.

मौल, (*Sal.* XIII) *v. a.* = मिल, *q. v.*

मुइल, *see* मर.

मुँड़, मुँड़ौ, the month (*E.* 6, the word should be मुँड़ for the sake of metre).

मुँह, the face.

मुकता, a pearl.

मुख, (*old abl.* मुखँ), the face: (*Vid.* XVII, 4) Brahmá has four faces, *see* बिधि, दीस, and मिलाव

the mouth, or even the lips (*Vid.* XXXV, 5): at end of an adjectival compound takes a fem. मुखि, *e. g.* *Vid.* VII, 7.

मुखसुधि, that which cleanses the mouth, betel-nut; *Prov.* मुखसुधि न प्रकार, तनिका अड़ियातक बड़ चमतकार, he can't afford to give his guest even a piece of betel, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

मुखिया, मुख्य, a leader, headman.

मुगदर, मुंगर, a club.

मुग्ध, मुग्ध, *adj.* passionately in love.

मुंगर = मुदगर, *q. v.*

मुड़ाव, and मुड़ाए दे, to shave, to shave off.

मुड़ौ the head; *see* मुँड़.

मुत, *v. n.* to urinate.

मुतव, urinating.

मुतना, one who urinates much.

मुतवाम, a desire to make water.

मुदित, joyful, filled with joy.

मुदै, मुदै, (مدعي) an enemy, very common in this sense.

मुदैगिरौ, enmity.

मुनल, *adj.* closed, shut up; more properly मूनल, *see* मून.

मुनहर, *adj.* silent, without sound.

मुनि, मूनि, a saint (*old Gen. Plur.* *Vid.* I, 2, & XXIII, 4, मुनिजं).

मुरगा, (*Fem.* मुरगौ), (مرغ), a fowl; *Prov.* एकै खेर मुरगौ नौ खेर मसाला, (a man who puts) nine seers of spices to one seer of fowl.

मुरका, *v. n.* to faint.

मुरकाव, fainting.

मुरत, मुरति, an image ; idol.

मुरदा, (مردا) a corpse : the dead.

मुरारि, मुरारी, a name of Kṛishṇ.

मुख, a fool ; *Prov.* मुखक लाठी

माँझ कपार, a fool's stick hits you on the head : i. e., only fools use weapons ; cf. मुख.

मुसक, *v. n.* to smile.

मुसकब, मुसकौ, a smile.

मुसरौ, a mouse ; see मूस.

मुसहड़, a wild man, a man of the forest : name of a low caste.

मुसा, see मूस.

मुसुक बाण्ह, to tie a person's elbows behind his back.

मुह, मुँह, the face.

मुड़, मुँड़, मुड़ौ, the head.

मून, *v. a.* to shut up, close : *Past Part.* मूनल or मुनल (*Vid.* XXX, 5), shut, closed.

मूनब, a closing.

मूनि = मुनि, *q. v.*

मूर, a root : principal (of a loan).

मूख, a fool ; cf. मुख.

मूखपन, foolishness, clownishness.

मूस, मूसा, मुसा, a mouse : *nursery nonsense-rhyme*, खसाक धोकड़ी मुसाक कान, भरि भरि धोकड़ी पवन के ध्यान ; तँ भर धोकड़ी गेल पुन फाटि, दस दिस तखन पवन गेल पाटि, a coarse canvas bag, and a mouse's ear ; fill the bag with wind and bring it here : therefore (or perhaps being filled therewith) the bag burst, and the wind spread in all directions : *this rhyme is also sung by grown-up people to bring a breeze, and forms part of a curi-*

ous alphabetical rhyme called the वाताकान, or "Incantation of Wind," which is of much popularity in Mithilā.

मूसर, a pestle for beating grain in an कखर, or mortar.

मुगसद, musk.

मे (1), *Pro*, 1st pers. ; only used in poetry and sometimes by Muhammadans ; the following forms have been noted ; *nom.* मेँ ; *abl.* मोहि, मोहौ (lengthened for metre *Vid.* LXXVIII, 5), मोरा ; *gen.* मोर ; the form मोरा is also found, but only as an oblique genitive, or (twice, *Vid.* LV, 6, and LXIII, 2) with the final vowel lengthened for the sake of metre ; from this oblique *gen.* should be distinguished the general *abl.* form used as a dative of possession, e. g. नहिँ मोरा टका चरि, (*Vid.* LXXIX, 13). to me there is not money, I have no money ; मोर has a rare *fem.* मोरि ; मोरि only occurs once in *Vid.* XXXI, 1, but it is there certainly *masc.*, the *fem.* form being used for rhyme (cf. हसरि, LXIII, 3) : the quantity of the *ओ* in मोर is usually short ; in *Vid.* it is twenty-five times short and only four times (XXXII, 3, XXXV, 3, LXII, 3, LXV, 1) long ; मोरा has always both syllables long except in the loose metre of LXXIX, 13, where both are short ; the *ओ* in मोहि is always short in *Vid.* ; in the one place

- where मोहो occurs, both syllables are long : *हम* (q. v.) the modern prose form of the pronoun is really a plural of मेँ : I.
- मेँ (2), the sign of the loc. in ; see मेँ.
- मेढ, मेढ (1), (*English*), a mate, captain of a gang.
- मेघ, a cloud.
- मेजर, (*English*), a Major.
- मेड, (2) v. n. to be rubbed out, or off, to disappear, also मेड जा, and मेडल जा.
- मेडल, a being rubbed out.
- मेडाव, or मेडाए दे, v. a. to rub out, expunge.
- मेथिलापूर, the city of Mithilá.
- मेथुरा, the city of Mathurá.
- मेदनि, मेदनौ, the earth : the ground . a kind of plant eaten with gánjá.
- मेरु, mount Meru, the abode of the gods. . . .
- मेलि, union, see मिल.
- मेह, मेहा, a cloud. the central upright pole of a threshing-floor.
- मेहर, मेहराह, a woman, a wife.
- मेथिल, *adj.* of or belonging to Mithilá.
- मेना, (*English*), miner (in Sappers and Miners).
- मेरन, the cord which ties the pálo or yoke of a plough to the chauki.
- मैल, *adj.* dirty.
- मेँ, मेँ sign of loc., in ; see मेँ (2).
- मेँह, a moustache.
- मेँर, the turn or bend in a road or stream.
- मेँरवाह, the driver of cattle in an oil-mill, who goes round with them.
- मेँस, मोस, a mosquito, a gad-fly.
- मोकामा, the town of Mokámá in the Patna district.
- मोख, मोखा, a pad or buffer tied along the two door-posts of a person's house, and made of straw, against which the two edges of the *táti* door can rest.
- मोगल (مغل), a Mughal.
- मोटार्ह, fatness.
- मोति, मोती, a pearl.
- मोतिहार, a pearl necklace.
- मोतीराम, name of a brother of Salhes.
- मोदबती, the wife of Rághab Síh (?) : her name occurs only in two of *Bidyapati's poems*, Nos. 75 and 76.
- मोमिन, a Muhammadan weaver.
- मोर (1), see मेँ (1).
- मोर (2), a peacock.
- मोरंग, the territory between north Tirhut, and the Himálaya mountains, now in possession of Nepál.
- मोरा, मोरि, see मेँ (1).
- मोस, a mosquito, = मेँस.
- मोसाफिर, (مسافر), a traveller.
- मोसि, ink.
- मोहन, a name of Kṛishṇ.
- मोहर, (مهر), a seal.
- मोहरिर (محرر), a writer, a *muharrir*.
- मोहि, see मेँ (1).
- मेँ=मेँ, मेँ (2), q. v.
- मेँसी, a mother's sister ; *Prov.* चिन्ह नहिँ जान, मेँसी मेँसी करह, I am not even acquainted with you, and you call me "Aunt, aunt"
- मोयित, death. . . .
- मोयो, a woman.
- मौन, silence : मौन पय साध, to bear a thing in silence.

चिंगिसरा, name of the fifth Nakshatra, or lunar mansion.

य

NOTE. *Many words occurring in the Chrestomathy and beginning with य, will be found in this Vocabulary beginning with ज, like which an initial य is almost always pronounced.*

यजमान, *see* जजमान.

यत्न, *see* जतन.

यदि, *see* जदि.

यदुकुल, the family of Yadu, to which Krishna belonged who is hence called यदुकुल सुंदर, the beauty of the house of Yadu, यदुनाथ, the lord of Yadu, यदुबाल, the child of Yadu, and other names.

यश, *see* जस.

यह, for ई, this, also particle of affirmation, yes.

युग, *see* जुग.

युगल, *see* जुगल.

यव, (*from* युवति) *adj* young, youthful.

याग, *see* जाग.

यागमंत, *see* जागमंत.

याग्य, *see* जाग.

याजन, *see* जाजन.

र

रदनि, night.

रङ्गपन, the state of a widow, widowhood.

रखलहि, रखितऊँ, &c., *see* राख, (2).

रखवारो, guard, watch.

रखाव = राख (2), *q. v.*

रगड़, *v. a.* to rub.

रगड़ब, rubbing.

रघुपति, a name of Rám.

रंग (1), (*or* रंगे *for* metre), colour, hue, रंग रंग, रंग बिरंग, of varied hue: beauty: delight, pleasure, रंग कर, to indulge in pleasure: a melody.

रंग (2), *v. a.* to paint.

रंगब, colour.

रंगाव, *v. a.* to get painted, नाक-रंगाव, to have one's nose painted, *see* नाक.

रगाएब, a getting painted.

रच, *v. a.* to make, construct: adorn.

रचब, a making.

रक्षा (F. 13), *incorrect for* रक्षा, protection, which is required both by sense and metre.

रज, dust: menstrual excretion, *see* बीज.

रजनी, the night, रजनीकर, the moon.

रजपूत, a Rájput.

रट, *v. n.* to wander, to go.

रटब, wandering.

रटना, the act of wandering; रटना रटौलहि, he has caused to wander.

रटाव, *v. a.* (3 Past. रटौलहि) to cause to wander.

रङ्गपन, actions of a Ráj or Súdra, meanness.

रतन, a jewel.

रतल, *adj.* beloved.

रति, amorous sport, dalliance: name of the wife of Káma Dēb: the pleasures of love personified, sexual pleasure.

रतौभौ, *adj.* moonblind, a myope, Prov. जाग करै तँ रतौभौ आव, when

a man has to perform a penance (a generous action), he becomes a *nyope* (i. e., lazy).
रत्न, a grain, a speck, a small portion.
रथ, a chariot.
रद, a tooth.
रदकद, verbal quarrelling.
रन, battle, the field of battle.
रव, *v. a.* to sound.
रवत, *adj.* tinkling, sounding.
रवि, the sun.
रबौ, the spring-crops, **रबौराये**, spring-mustard.
रभस (1), passion, vehemence : sexual pleasure : passionate caresses.
रभस (2), *v. a.* to be passionate to smile.
रभसब, passion.
रम, *v. a.* to enjoy.
रमणि, **रमनि**, a pleasing, or beautiful damsel.
रमब, enjoyment.
रमाना (रमना), sending, despatch.
रस, juice, nectar, honey : flavour, essence : love : enjoyment, pleasures of love : relish.
रसमंत, *adj.* full of love.
रसमय, *adj.* full of juice, sweet.
रसिञ्चा, a gallant, a lover.
रसिक, *adj.* ingenious, clever : appreciating.
रह, *v. n.* the following forms have been noted ; 3 *Simp. Pres.* **रह**, **रहय**, **रहे**, **रह** ; 2 *Imperat.* **रह**, **रहेन्हि** ; 3 **रहयु** ; 3 *Fut.* **रहत** ; 3 *Periphrast Pres.* **रहरहि**, **रहेचहि** ; *Past Part.* **रहल** ; 1 *Past*, **रहलऊँ** ; 3 *masc.* **रहल**, **रहलै**, **रहलाह** : *fem.* **रहलि** and **रहलि** to remain.

abide : **be** : **become** : *the simple present is used as an auxiliary of the Imperfect tense of other verbs, see Grammar.*

रहठ, the wheel fixed at the top of a well.

रहाज, one who has dwelt long in a place, an old inhabitant.

राँड़, **राँड़ि**, **राणि**, a widow, *Prov.* **राँड़क असघै जीबक अंजाल**, the fine airs of a widow are the troubles of her heart, *an allusion to the wretched condition of widows in India.*

राख (1), ashes.

राख (2), and **रखाव**, *v. a.* (the following forms are noted ; 3 *Simp. Pres.* **राख**, **राखयि**, **राखहि** (*F.* 73) ; 2 *Imperat.* **राखह**, **राखौ**, **राख**, **राखू** ; 1 *Fut.* **राखब** (also in *Letter* as 2 *Imperat.*) ; 1 *Retro. Cond.* **रखितऊँ** ; 1 *Past.* **रखलऊँ**, **राखल** ; 3 **रखलन्हि**, **राखल** ; *Indecl. Part.* **राखि**, and **रखाए**) : to place, to lay : to place one's affections : to put by, collect : keep, retain, have : to agree to : (*Vid.* III, 6) ? to perform, **अनुबंध राख**, to comply with requests, which is the pandits' explanation ; *I would, however, translate*, lay (the burden of performing) great obligations upon the great : **रखाए ले**, to arrange, (hair, dress, &c.)

राखस, a demon, a goblin, a *Rákshas*.

राग, **रागि**, colour, tint ; **रागि कर**, to colour, paint.

राघब, and **राघब सिंह**, name of a king of Mithilá contemporary with *Bidyapati*, his name occurs in *Vid.*

राज (1), a kingdom : a king.

राज (2), *v. n.* to shine.

राज कुमार, (*fem.* कुमारी), a prince.

राजा, a king.

राजित, *adj.* shining, splendid.

राड़, a low-caste man, a Súdra, *Prov.*

राड़ राड़ बड़ चेतौ, नित्य लैड़ी फेतौ,

cattle, Súdras, wives, and maid-servants, always want the cudgel ;

राड़ लघौ बछो मास ने भेट, a low-caste labourer (goes away) to make water, and you won't see him again for six months : *i. e.*

they are always making excuses to get away from their work :

ब्राह्मणक गाम में राड़ पंजआड़. can a Súdra be a genealogist in a village of Bráhmaṇs ?

राड़ी, a kind of thatching grass.

राणि, a widow, = राँड़ि *q. v.*

राति, (*gen.* रातुक, *Sal.* XXI), night,

अन्धरिआ राति, a moonless night,

इंजोरिआ राति, a moonlit night,

राति बिराति, throughout the whole night, रातुक चलबै, by a journey of the night, by a night journey.

(*Sal.* I), on the sixth night after birth a child's fate is found by astrology.

राधा, name of Kṛishṇ's favourite cowherdess, the daughter of Vṛishabhānu : राधाकृष्ण, Rádhá and Kṛishṇ.

रानी, a queen.

राब, voice, sound.

रावण, the celebrated king of Lanká (Ceylon). The enemy of, and conquered by Rám.

राम, the celebrated hero of the Rámáyana : his name, frequently

recited by devotees ; Prov. मुख में राम, बगल में डूरा, "Rám" in his mouth, and a dagger under his arm ; राम करै, हर मोहड़ा बचै, चूल्हि खापरि सोभा रहै, although he utters "Rám, Rám," he sticks in front of his kitchen fire, and has his plough going in the neighbouring fields, *i. e.*, he is only a sham devotee ; रामराम कहे से धक्का पावे, गौड़ि घुमावे स टक्का पावे, he who says "Rám, Rám" gets pushed away, while a dancing-girl who wriggles her person gets money.

रामा, a beautiful woman, a beloved one, a wife : (*Vid.* XVII, 2), the wife of Vishṇu, who took the form of Kṛishṇ, was Lakshmi ; her father was the Ocean, from whence she rose when it was churned by the gods ; the son of the Ocean was Som, the Moon.

राय, a king : an honorific title.

रावै = राब, *q. v.*

रास, (*or* रासे *for metre*) a heap, a quantity.

राह, (४१), a road.

राहठ = रहठ, *q. v.*

राहड़ि, a coarse kind of pulse.

राही, a beautiful woman.

राहु, the demon of eclipse, so called : he is supposed to endeavour to swallow the moon.

रिच्छ, a bear.

रितु, रैतु, a season, there are according to the Hindus six seasons, hence रितु stands for six, see भुवन.

रिन, debt.

रिपु, an enemy, a foe ; (*Vid.* XVIII,

5), *the enemy of the goats is Debí, to whom they are sacrificed; (Vid. XXII, 2), Siv's enemy was the god of love, Kám Deb: (Vid. XVIII, 7), the enemy of the pearl (who eats it) is the swan हंस, which also means the sun, whose daughter is the river Jamuná.*

रिसिद्धा, *v. n.* to become enraged;
F. 46, रिसिद्धाशोल, *incorrect for*
•आएल

रिसिद्धाएब, *rage.*

रौति, रौतौ, *established usage:*
fashion, manner, custom: love.

रौतु = रितु, *q. v.*

रौन, *debt.*

रख (1), *adj. dry.*

रख (2), (رخ) *face, direction.*

रखान, *a chisel.*

रचि, *beauty, brilliancy.*

रद्राक्ष, *a kind of rosary affected by worshippers of Siv: Prov. बापक गरा मुंगरौ, पूतक गरा रद्राक्ष, the father has a club on his neck, and the son a rosary, i. e., the father is a scoundrel, and the son*

रप = रूप, *q. v.* [a devotee.

रपैया, *a rupee.*

रस, *and* रसि रह, *v. n.* to be angry,
रसलि रह, *to continue angry.*

रसब, *anger.*

रुआ, *a quarter of an áná, one pice.*

रूप, (*loc. रूपे* *Vid. XVI, 13*), *form:*
beauty: silver.

रूप नारायण, *said by some to be a son of Sibáy or Sīb Sīh, and by others, to be the same as that person: but see introduction to the songs of Bidyapati.*

रुस, *v. n.* = रुस, *q. v.*

रे, *interjection, Fie! O! (in contempt or disgust): also a pleonastic word in poetry, for filling up the metre.*

रेआआन, (رعيا), *plur. 'rai'yats, tenants.*

रेख, रेखा, रेहा, *a line.*

रेखा गणित, *geometry.*

रेड दे, *v. a.* to push aside.

रेल, (*Engli-h*), *a railway.*

रेहा = रेखा, *q. v.*

रैन, रैनि, *night.*

रो, *v. n.* to cry, to weep, *Indecl.*

Part. रोय: this word is principally used by Muhammadans. The more usual word is कान.

रोएब, *weeping.*

रोक, *v. a.* to stop, impede.

रोकब, *stopping.*

रोख (1), *anger: adj. angry.*

रोख (2), *v. n.* to be angry.

रोखब, *anger.*

रोगाएल, रोगौ, *adj. sick.*

रोज, (روز), *a day's earnings: earnings, wages.*

रोड़ी, *a red powder used for painting the forehead.*

रोदना, *weeping; रो पसार, to spread abroad or scatter. weeping, to lament.*

रोप, *v. a.* to plant, transplant.

• रोपब, *planting.*

रोपनौ, *transplanting of dhán.*

रोमाबलि, *the line of hair near a woman's navel.*

रौय, *see रो.*

रोष = रोख, (1 & 2), *q. v.*

रोस, *or रासे for metre, anger.*

रोहिनि, *the fourth Nakshatra, or lunar asterism.*

रोङ्ग, a large kind of fish: *Prov.*
 टेगरी पोठी रोङ्ग धराव, the little
tegarai and *pothi* fishes are used
 as bait for, and get the *Rohu*
 caught, i. e., zamíndárs suffer when
 their servants fight.
 रौद, रौदौ, drought.

ल

लएक, *see* ले.
 लछोड़ा, the penis.
 लक, *see* ले.
 लकड़ौ, a stick, wood.
 लकौर, (لكير), a line.
 लख (1), a hundred thousand = लाख,
q. v.
 लख (2), *v. a.* to see, watch, gaze at.
 लखिमा देई, name of one of the queens
 of Sīb Sīh.
 लक्ष्मीश्वर सिंह, name of the present
 Maharájá of Darbhanga.
 लग, *or* लग के, *prep.* near; लगलग,
 along with.
 लगइहि, &c., *see* लाग.
 लगरपन, inquisitiveness, pertinacity
 (in a bad sense).
 लगले, *adv. properly loc. of* लागल,
verb. noun of लाग, immediately.
 लगले थोड़वे दूर, very near.
 लगाव, *v. a.* to apply, लगाए दे, to apply
 to some one else, लगाए ले, to apply
 to one's own body, आगि लगाव, to
 set fire to: to plant: लगाए दे, to
 close (a door, &c.).
 लगाएब, applying.
 लगार, *adj.* inquisitive, pertinacious.
 लगारौ, inquisitiveness, &c.
 लगि, *prep.* up to.

लगैनी, anything attached: a mark.
 लगैचिहि, &c., *see* लाग.
 लगति, assessment.
 लघौ, urine: the act of making water.
Prov. राड़ लघौ, ब्रह्मो मास ने भेट,
 a low caste man leaves his work
 to make water, and you won't see
 him again for six months.
 लंगट, naked, a blackguard, *see* नंगटा.
 लंगटपन, blackguardism.
 लह, a hundred thousand = लाख.
 लक्ष्मि, the goddess Lakshmi.
 लजा (1), shame, modesty.
 लजा (2), *or* लजाए रह, *v. n.* to be
 ashamed, लजाएल, modest, *Prov.*
 (of one who has been boasting of his
 power to raise heavy weights, and
 has failed) अब लजैलऊँ, अलगा देह,
 now I am ashamed, help me to
 lift my own body.
 लजाएब, modesty.
 लज्जित, *adj.* ashamed.
 लटपट, struggling: halting in speech.
 लठिदाह, a wielder of cudgels.
 लड़, *v. n.* to fight.
 लड़ने (*Sal. XX*) *for* लड़ले, *loc. sing.*
of लड़ल, *verb. noun of* लड़, to
 fight; in fighting.
 लड़ब, fighting.
 लड़का, लड़िका, a boy: a son.
 लड़ाई, a fight, a battle.
 लड़ाक, *adj.* quarrelsome.
 लड़ाकपन, childhood.
 लता, लतौ, a creeping plant.
 लपक, *v. a.* to snatch, grab at.
 लपट, *v. n.* to cling, to stick.
 लपटब, clinging.
 लपटाव, *v. a.* to wrap up: cover.
 लपटाएब, covering.

लबर लबर, prating; *Prov.* हर नहिं फार, लबर लबर कर, you've neither plough nor ploughshare, and are prating about them, *i. e.*, giving an unasked opinion.

लंभन, *see* भंभालंभन.

लय, *see* ले.

ललका, (*fem.* ललकी), *adj.* red: dark brown, ललकौ लाठी, a stick oiled to a dark brown colour, and hence made strong and elastic.

ललकार, *or* ललकारि दे, *v. a.* to hasten, ललकारब, incitement. [urge, incite. ललित, *adj.* sportive, wanton: charming, ललिमा, redness. [ing, lovely.

ललौन, *or* ललौन्ह, *adj.* reddish.

ललुनी, a kind of bracelet.

लसकर, (لشکر), an army.

लसत, *adj.* shining, lovely.

लस्सा, gum.

लहर, *v. a.* to set on fire, kindle.

लहरब, kindling.

ला (1). लाई. *prep.* for, *see* ला (2).

ला, *or* लैआ, लाआ, *v. n.*, the following forms are noted; 2, *Simp. Pres.* लाविअ, 3, लावय; 1, *Fut.* लाएब; 2, लाएब, लैबै, लै आवह, लैबह; 1, *Past* लैलजं; 2, लैलाह; 3, लाएल, लैल; *Past Part.* लाएल, *Indecl. Part.* ला, लाई and लाआय; in the modern language it is not considered correct to use this word, आन being always substituted: to bring, *lit.* having taken to come, hence it is a verb neuter: to take: to rally (an army). *Indecl. Part.* used as preposition, for.

लाएब, a bringing.

लांगड़, a tail.

लाख, *or* लाखे, *for* metre, a hundred thousand; लाख दर लाख, hundreds of thousands; लाखन, *indef. plur.* lākhs.

लाग, *v. n* (the following forms are noted; 3, *Simp. Pres.* लागै, लागु, लागि, लाग; 3, *Fut.* लागत; 3, *Periphrast. Pres.* लगैअहि, लगइहि; 3, *Past* लागल, लगलथौन्ह; *fem.* लागलि, लगलिहि, लगलौह; *Indecl. Part.* लागौ, लागि): to adhere, stick, cling to, be attached बध लागत काहौ, to whom will murder be attached? *i. e.*, who will be blamed for it: to seize (a person) as fear, &c.: to be felt: to seem, appear, be manifest: to be (*with an adjective, e. g.* परहित लाग, to be of use to others); to bear relationship, के लागु तेहार, what relationship is he to you?: to strike, *or* (of a thorn) to prick: in the past tenses only, to begin, used with the 3rd obl. form of the verbal noun (*see gram. §§ 189, 194*) of another verb, *e. g.* करे लागल, he began to do: कहै लागल, he began to say; काटे लागल, he began to cut; कानै लागल, he began to cry; गावै (*not* गवै) लागल, he began to sing; भखै (*see* भाँख) लागल, he began to hang his head; पूँवै लागल, he began to ask; सुमिरै लागल, he began to remember: the *Indecl. Part.* is used adverbially in the senses of (1) for, for the sake of, (2) till.

स्नाग्ब, adherence.

स्नागि, स्नागौ, *see* स्नाग.

स्नागि (2), enmity.

स्नाज, स्नाजा, (*or for metre स्नाजे*), shame: modesty, bashfulness: *Prov. (of an inhospitable man who is surprised by the sudden arrival of a guest), अबदत ऐलाह, जाइत रौइबैन्हि स्नाजा*, he happened to be here, and feels ashamed to go away.

स्नाट, (*English*), a Lord.

स्नाठौ, a stick, a club, a cudgel.

स्नाड़नि, a stick for stirring grain while it is being parched, *see* स्नावा.

स्नात, a kick; a trick.

स्नाथ (*instr. स्नाथै*), an excuse, apology.

स्नाद, *v. a.* to load.

स्नादब, loading.

स्नाधा, the cord by which the *pālo* or yoke is tied to the body of the plough.

स्नार, straw cut in the field, and not broken or trampled upon at the threshing floor, *cf.* पाञ्चार.

स्नाल, *adj.* red: beautiful, lovely.

स्नालिमा, redness.

स्नालौ, *adj.* red.

स्नावय, स्नाविये, *see* स्ना (2).

स्नावा, parched grain, *see* स्नाड़नि.

स्नाब, *see* स्ने.

स्नाब, *v. n.* = स्ना, *q. v.*

स्नाब, स्नाब, *or* स्नाबि-दे, *v. a.* (*forms noted*; 1 *Fut.* स्नाब; *Past Part.*

स्नाबल, (*fem.* स्नाबलि); 3 *Past* स्नाबलन्हि; *Indecl. Part.* स्नाब, स्नाबि, स्नाबि): to write: draw, paint: *Past Part.* written in the

book of fate (*Vid.* LXXIX, 8), pictured, painted: स्नाबि सक, to be able to write.

स्नाब, writing.

स्नाब, *v. a.* (*forms noted, Past Part.*

स्नाबोल, *Indecl. Part.* स्नाब): to cause to write: to get written: स्नाब दे, to cause another to write: स्नाब ले, to get a thing written for oneself.

स्नाब, a causing to write.

स्नाब, *adj.* written.

स्नाद, the globular dung of a horse, mule, &c.

स्नाधुर, blood.

स्नालाट, the forehead.

स्नाख, *see* स्नाब.

स्नान, *adj.* covered, hidden: emaciated: close to, close by, connected with; hence attentive to, *with Loc. e. g.*, पढ़वा म स्नान रहैइथि, he is an attentive student.

स्नाला, play, sport.

स्नाक भुक कर, to be on the point of setting, *used of the sun*, *see* गोसाँइ.

स्नाक, *v. a.* to conceal, hide.

स्नाकब, concealing.

स्नाचपन, dissolute living.

स्नाचा *adj.* dissolute.

स्नाट, स्नाटाव, *v. a.* to rob.

स्नाबध *v. a.* to desire: *Past Part.*

स्नाबधल, greedy, covetous, desirous of.

स्नाह, *adj.* one-armed.

स्नाड़ौ, a bundle.

स्नाट, स्नाटि, pillage.

स्नारि, skill: wisdom.

स्ने, *v. a.* irregular, (*the following forms have been noted*; 1 *Simp. pres.* स्ने; 3 स्नेथि; 2 *Imperat.* स्नाब, स्ने: 1 *Fut.* स्नेब, स्नेबड; 2 स्नेबै:

2 *Past* लेल; 3 लेल (*fem.* लेलि), लेलक, लेलन्हि: 3 *Plup fem.* लेने (for लेले) इलि: *Pres. Part.* लेत; *Past Part.* लेल (*fem.* लेलि): *Indecl. Part.* ल, लक, लएक (for लएक), ले, लय, लेने (Sal. X): for other forms, see दे, the conjugation of which is exactly parallel to that of ले): to take: bear, carry: ले आ, ला, and लिआ, having taken to come, to bring, see ला: ले जा, लय जा, ल जा, लेल जा, and लेने जा, having taken to go, to take away, of these लेने जा or लेले जा is considered the correct form, see Gram. § 197: *Indecl. Part.* लय or ले used adverbially meaning (1) for, (2) from, with, as sign of instrumental or ablative, instead of से: R. 71 has the Hindi लिए for लेलक.

लेख (1), *v. a.* to count: to write: लेखल, that which is written, a story, tale: *Pron.* ऊँच चढ़ि कँ देखल घर घर एकै लेखल, I mounted a high place, and saw the same tale in every house, *v. e.* rich and poor have the same sorrows and misfortunes.

लेख (2), account: consideration, idea: *Instr.* लेख, used as a preposition for the purpose of.

लेखब, counting.

लेन देन, receiving and giving: dealing.

लेने, लेने इल, लेने जा, &c., see ले.

लेप, *v. a.* to besmear, anoint.

लेपब, anointing.

लेब (1), see ले.

लेब, *obl.* लेबा, the act of taking:

the Sanskrit लब्धौतय is translated लेबाक जोग.

लेबै, लेल, लेलि, &c., see ले.

लेह, blood.

ले, *prep* for, for the sake of: with, see ले.

ले जा, see ले.

लेबह, लेबै, लेलऊँ, लेलाह, see ला.

लोक, people: world: इंद्र लोक, the world of Indra, heaven.

लोकदिनौ, a maid-servant; *Prov.*

• लोकदिनौक पाएर जतन, मसुरा बास, if one has one's feet shampooed by a maid-servant, it is as good as living in one's father-in-law's house: a man is always well treated in a father-in-law's house hence a jail is called in slang मसुरारि.

लोकनि, people, sign of the plural; see gram.

लोग, a person; people.

लोचन, an eye; लोचन हेर, to throw a glance; लोचन लोला, play of the eyes.

लाट, लाटा, *v. n.* to roll, wallow.

लाटब, rolling.

लाटा, *v. n.* = लाट, *q. v.*

लाटिआ, a small metal pot.

लाम, desire, envy.

लामाव, *v. a.* to charm, enchant.

लामाएब, enchantment.

लामित, *adj.* desirous; allured, tantalized.

लार, (or लारे for metre), a tear, tears.

लाह, लाहा, iron; the second form is not much used, and is said to be borrowed from Hindi; *Prov.* लाहे लाह धराबौ, you attract iron by

iron ; *i. e.*, birds of a feather flock together.

लौकिक, *adj.* belonging to the world ;

लौकिक बंश a reputable family.

लौट, *v. n.* to go back, return.

लौटब, returning.

लौड़ी, a pestle for pounding curry ;
a cudgel ; लौड़ी फेर, to wield a
cudgel, *see* राड़.

व

NOTE, words beginning in Sanskrit with व, will be found in this vocabulary beginning with ब, like which an initial व is always pronounced, except in the few following exceptions.

वा के. (*Harkh.* XVI, 7), *Braj* for
ओकरा के, *dat. non-hon* of ओ.

वाह (1), a termination, equivalent in meaning to the Hindi वाला, signifying the agent ; before which a word is lightened in pronunciation under gram § 5 *add.* ; *e. g.*,
लठिवाह, a wielder of cudgels, from लाठी, a cudgel.

वाह (2), *interj.* excellent ! *Prov.* (*on the proverbial foolish Mīyā*)
मीयॉक दाढ़ी वाह वाह मैं गेल. the
Mīyā's beard went to the tune of "excellent !" *i. e.*, the people stroked it admiringly, and as they did so pulled it out hair by hair ; *i. e.*, you can do anything by flattery.

वैह (*Sal.* XVII) = ओ (2), *q. v.*

श

NOTE, this letter is of comparatively rare occurrence in Maithilī, being generally supplanted by स, under which letter will be found many words commencing in Sanskrit with श.

शंकर, the god Śiv ; (*Vid.* XXII, 2),
the enemy of Śiv was Kām Dev,
the god of love.

शत, *adj. num.* a hundred.

शम्भु, शैभ, the god Śiv ; a phallic
emblem, or *linga* sacred to him,
in *Vid.* XXXVII, 2, compared to
a girl's bosom, *cf.* सरोबह.

शयन, sleep : a bed.

शरण, protection, refuge.

शरीर, the body.

शशि, the moon : शशि मुख (*fem.*
मुखि), moon-faced.

शरद, *adj.* autumnal.

शिव, or शिवै सिंह, or सीवै सिंह, &c.
name of a king in Mithilā, who
reigned at Sugaunā, the patron of
Bidyāpati : सिंह is frequently in-
correctly spelt सिह.

शिर, the head.

शिशिर, the cold season, winter.

शीतल, *adj.* cool.

शील, gentleness.

शुगवा, सुगवा, a parrot.

शुभ, *adj.* fortunate, propitious ; शुभ
कर, to consider anything propi-
tious.

शूङ्ग, the trunk of an elephant.

शेखर, a head ; a chief.

शेष (or शेबे *for metre*), the remainder :
adv. in the end, finally.

शैशव, childhood.

शोष = शोष, *q. v.*

शोभ, *v. n.* (3 *Simp. Pres. in Vid.*

LXXII, 1, शोभए), to shine, be beautiful.

शोभव, splendour.

शोष, शोख, *v. a.* to dry up, to cause to evaporate.

शोषव, a drying

श्यामल, स्यामल, *adj.* dark-coloured, dimmed.

श्रवण, the ear.

श्रमणल, *adj.* fatigued.

श्री, a title of respect.

श्रीफल, the nut of the betel-palm, noted for its roundness, and hardness: the Bel fruit, which possesses similar character.

श्रुति, the ear.

स

सँ, सैं, सौँ, सौँ, sign of the ablative case.

संशय, doubt, fear.

संसार, the world.

संम, संसै, = संशय, *q. v.*

सक, *v. n.* to can, to be able, used with the *Indecl. Part. of another verb*; *e. g.*, मैं सके, he can be, लिखि सकलिहि, she could write, देखि सकलहुँ, I could watch.

सक, सकव, ability, power.

सकल, *adj.* all.

सकार, the letter स.

सकुच, *v. n.* to be pressed, squeezed.

सख, सखा, (*fem.* सखि, सखी, *old instr.*

सखिहिँ), a friend: in *Faishnava*

poems, the companions of Rádhdá or whoever for the nonce is represented as the heroine of the poem, are called her Sakhis; सखि, may often be translated as bridesmaid, and, conversely, in Vid. XXX, 1, the bride is called the सखि, or friend of the bridesmaids: (Vid. XVI, 2), the friend of Kṛiṣṇ was Arjun, one of the heroes of the Mahábhárata.

सखवन, a Sál forest.

सगड़, a small kind of cart.

सगड़ड़, *adj.* noisy.

सगर, सगरे (*Ná 3*), *adj.* whole; entire.

सगुन, an omen, a sign.

सघन, *adj.* dense.

संकट, affliction, trouble.

संख, a shell.

संग. (*Loc संगे*) a companion, *Prov.*

संगक सख बनारस जायि, one who is lucky in having a (rich) companion, will go to Banáras with him: company, society: the act of meeting, or attaining, संगजात, of the same caste: *prep. governing gen. or acc., with.*

संगम, meeting, union.

सच, *adj.* true.

सचोटौ, truthfulness.

सजनौ, a friend.

सजमनि, a pumpkin.

सजेआ, a bed, a couch.

सज्जन, a good man.

संच, *v. a.* to store, collect.

संचव, collection.

संचय, संचै, a collection, or heap.

संचर (1), *v. n.* to go, move.

संचर (2), संचरब, motion.
 संचित, *adj.* accumulated, pent up.
 संभोत, an evening candle or taper,
Prov. घर सँ संभोत न, बाहर जक सन
 बातौ, at home he has not even a
 farthing dip, while abroad he has
 an illumination like a torch.
 सटाव, *v. a.* (*Muhammadan* 3, *Past*
 सटोलकै for सटोलकै), to unite: to
 paste, to gum.
 सटल, *adj.* close to, near.
 सड़क, or सण्डक, a road.
 सतत, *adv.* continually.
 सटहा, a kind of bracelet.
 सतबरती, *adj.* (*fem.*) chaste, faithful.
 सतमाई, a step-mother; *Prov.* सत-
 माईक कारन बादौ बाप, a son will
 go so far as to blame even his
 father, when he has a step-mother.
 सताइस, twenty-seven; (*Vid.* LXVII,
 1), the twenty-seventh consonant,
 र.
 सताल (or सताखै for metre), *adj.* pos-
 sessing lakes.
 सतुआ, a kind of flour of Indian-corn
 and other grains.
 सतुआइन, a festival in Baisákh,
 when *satua* is eaten: *Prov.* जौक
 जाई, सतुआइन आई, he went away
 in Phágun (the month when barley
 is eaten), and returned in Baisákh:
i. e., he has been long absent.
 सदर; (صدر), *adj.* chief; special.
 सदाय, *adv.* always.
 सह, *adj.* gentle, calm, quiet.
 सधान, the paying off of debts.
 सन (1), (*fem.* सनि), *adj.* like.
 सन (2), hemp.
 सनकख, *adj.* harassed, agitated.

सममुख, *adj.* facing: in front, before.
 सनसनाहटि, a humming in the ears.
 सनाथ, one who has obtained all his
 desires.
 सनेस, news, tidings, a message: a
 present sent to a person.
 सनेह, सिनेह, affection, love.
 संतति, a good, or virtuous man.
 संताप, affliction.
 संतोख, contentment.
 संतोखौ, contented.
 संदेस, search: a message.
 संदेह, संदेहा, suspicion, doubt.
 सपज, *v. n.* to be accomplished.
 सपजब, accomplishment.
 सपत, an oath: (*F. G.*) सपतऊँ लै,
 even for taking oaths, (enough)
 to swear by.
 सपन, and सपना, a dream; सपनऊँ,
 in dreams.
 सपना (2), *v. n.* to dream; *v. a.* to
 dream about.
 सपनौरि, a mongoose.
 सपुर्द, (سپردہ), the act of making over.
 सप्पा, a serpent.
 सफर, (*English*) a Sapper, see मैना.
 सफल, *adj.* bearing fruit, fruitful.
 सब, *adj.* all. *Hindí* for सभ, *q. v.*
 सबद, a sound: words: song.
 सबहि, सबहिँ, सबज, सबऊँ, *adj.* all:
 every one
 सबिलाख (or •लाखे for metre, *Vid.*
 XXIII, 9) earnest desire, passion.
 सभ, सभै, सभटा, *adj.* all; सभ दिन, every
 day; सभ तँह सँ from amongst all;
 सभ ठाम, every where; सभ केषो
 every one; सभ खन, always; सभ
 जननिहार, omniscient, a know-all:
 a sign of the plural.

समटा, all, the whole.

समनि plur. of सम, used when the idea of plurality has to be emphasized: thus सम, all taken as a whole, but समनि, all taken severally.

सम, adj. equal like, equal to.

समदञ्जी, Vid. LXXVIII, 5, obsolete form, I pray, for समदञ्ज from root समद.

समधान (1), (or समधाने for metre), adj. attention: subst. appeasing, coaxing (a beloved out of a fit of pride, or sulks): the act of making ready, or drawing a bow.

समधान (2), v. a. to arrange, prepare: (Vid. XIV, 9), to stretch, or make ready (a bow).

समधौ, a kind of relation; a father is samdhi to his son's wife's father, and vice versa.

समय, समै, time, season.

समरथ, (fem. समरथि), adj. of the age of puberty.

समरथाई, the age of puberty.

समरूप, (or समरूप for metre) resembling, of like beauty.

समस्त, adj. whole.

समा, v. a. to enter: to fit into, चाँचर तर न समाय, it will not go beneath my cloth; my cloth will not contain it, (Vid. LXIX, 2).

समाएब, entering.

समाँग, (खाँग), one's relations; the members of a household; Prov. हजाम के चूड़ा दहौ, समाँग के भूजा, a barber gets churá and curds, while a relation gets only parched grain.

समागम meeting; union.

समाज, association, company: a neighbour, one who lives by one, e. g., a husband is not a समाज when he is away from home.

समाद, news.

समान (or समाने for metre), adj. equal to, like.

समाप, v. a. to finish, conclude.

समापब, conclusion.

समार, v. a. to adorn: to ornament with, to place: to arrange (समारि ले, Sal. XVIII).

समारब, adornment.

समीर, the wind.

समुख, adj. face to face.

समुझाव, v. a. to explain, tell.

समुझाएब, explanation.

समुद्र, and समुंदर, the sea.

समेल, समैल, a rope passing round the neck of a bullock, and attaching it to the púlo or yoke.

समै, समैचा, समय, time, season; a year.

संपत्ति, wealth.

संवाद, news, tidings.

संभा, see संभालंभन.

संभार, or संभारि ले, v. a. to hold, grasp, catch hold of.

संभारब, a catching hold of.

संभालंभन, regard, respect, reverence.

In Ham. 40, the two halves of the word, are separated by the particle ने.

सयन, sleep; सयन घर, a sleeping apartment; सयन सुताव, to put to sleep.

सैयान, (fem. सैयानि, or for metre सैयानौ), सैयान, adj. full grown: clever.

सर, an arrow.

सरकार, (सरकार) the Government.

सरग, सर्ग, heaven, *poetical loc.* सर्गङ्ग;

Prov. सरग सँ खसि, मेगराद मारि, a fall from heaven is a cudgelling; = hit a man when he's down.

सरतौ, (شرطي), *adv.* certainly, surely, positively.

सरद, the autumn season.

सरदार, (سرदार), a leader, captain.

सरबच्छन, *adv.* always; continually.

सरबस, a person's whole wealth; property.

सरमाएल, (شرم), bashful, modest, ashamed.

सरल, *adj.* rotten; *Prov.* सरलो भुन्ना, तो रोड दुन्ना, (*the Bhunná is a large and excellent fish*), even a rotten Bhunná is twice the size of a Rohu, *i. e.*, when a rich man becomes poor, he does not lose his importance. [ing.

सरस, *adj.* possessing juice; charm-

सरसिज, सरसौबह, a lotus.

सरिसो, a kind of mustard.

सराप, a curse.

सरीर, (*or* सरीरे *for metre*), the body.

सरूप, (*or for metre* सरूपे), *adj.* having the form or appearance of: possessing a form, or body.

सरोजौ, the wife of a wife's brother.

सरोवर, a tank.

सरोबह, a lotus, in *Vid.* XXXVII, 2, compared to the nipple of a woman's bosom; a lotus is placed on the top of the phallic emblem of Siv, at the time of worship.

सर्ग, सर्गङ्ग, see सरग.

सहखी, maidservant of queen Hansá-bati, queen of Bhím Sain.

सलगा, a kind of body cloth, of coarse material.

सलहेस, the chaukidár of king Bhím Sain, worshipped at the present day by Dosádhs.

सलाका, a line, a mark.

सलाम, (سلام), salutation.

सवा, one and a quarter; सवा हाथ, a cubit and a quarter.

ससर, *v. n.* to slip, to slip down; ससरि खस, to slip down; ससरि उठ, to slip while rising, to rise with difficulty, (of an invalid).

ससरब, a slipping.

ससार, *v. a.* to cause to slip, to loosen.

ससारब, a loosening.

ससुर, (*fem* सासु), a husband's father.

ससुरार, ससुरारि, a father-in-law's house, a slang name among thieves for the jail, because they get well fed there.

सह, *v. a.* (*the following forms have been noted*; 3 *Simp Pres.*

सह, सहय, सहथि; *Fut.* सहब;

Pres. Part. सहैत; *Past Part.*

सहल; *Indecl. Part.* सहि): to bear;

सहै पाव, to be able to bear,

सहल जाइबैन्हि, it can be borne.

सहजे, *adv.* slowly; सहजे सहजे गेलि, she went slowly.

सहना, that which must be endured.

सहब, patience.

सहरू, (شهر), a citizen.

सहस, a thousand (*Vid.* XX, 1.)

सहाए, help, assistance.

सहि, the act of bearing; सहिची न होए, it cannot even be borne.

सहित, *prep.* with.

सहिदानी, a token, a sign.

सहेलिषाँ, (سہیلیاں), *Hindī fem. plur.* comrades.

सहे, *see* सह.

सहोदर, born of the same womb; a whole brother.

सोयोन, the month of Srāban.

साँक, a wooden or ivory ring worn by the bridegroom at the time of marriage; *Prov.* सात सकारें सिंदुर दान, with seven "s's", (*or* words beginning with "s") a marriage takes place; *the seven "s's" are* सिंदुर, vermilion, सन, hemp, सोन, gold, संख, a shell, साँक, a wooden ring, सोहवेली, the cover of a small pot, and सिकैयि, the parting of a woman's hair; the first six are placed together in a bowl, and out of them is taken some vermilion, and applied to the parting of the bride's hair.

साँकर, (संकौर्ण), *adj.* narrow: *subst.* a narrow road, a lane.

साँखर, a kind of snake.

साँगह, building materials.

साँगि, a spear.

साँच, (*or* साँचे *Sal.* XVI) *adj.* true: exact.

साँचो, a kind of betel leaf.

साँक, evening; दुनू साँक, morning and evening; *Prov.* बुड़बक बर के साँके बिहौना, a foolish bridegroom prepares his bed while it is yet evening (*it is considered improper for a man to approach his wife before midnight*); साँके मुर-लाह, कानबु कतेक, he died (long ago) in the evening, and why so

much weeping; *i. e.*, its no use crying over spilt milk.

साँकिल, the third son, in a family of four or more.

साँड, *v. a.* to arrange.

साँडब, arrangement.

साँड़, a bull; *especially*, a sacred bull, a "brahminy bull."

साँप, (*or* साँपे *for metre*), (*fem.* सापिनि) a serpent, *frequently compared to a lock of hair.*

साँखि, a witness.

साग, सागपात, a kind of spinach eaten by the poorer classes: *Prov.* खाद सागपात, रहत के नवाबक साथ, she lives on spinach, and would sleep with a prince, *concerning a woman who would make an ambitious marriage.*

सागर, the ocean; *there are seven oceans, and the word is hence* (*Vid.* XVIII, 6), *used to represent* the number seven, *which added to nine, the number of the planets, makes 16, the number of the graces* (सिंगार).

साज (1), preparation: adornment of the body; garments, apparel.

साज (2), *v. n. and v. a.* to adorn, to साजब, adornment. [*adorn oneself.*

साजनि, सजनि, a female friend.

साजी, a pit in which mangos are kept.

साभ, a company, association, partnership.

साढो, a brand for branding cattle, *hence metaphorically* (*Sal.* XV), फूलक साढो, a brand made by the application of flowers, *i. e.*, no punishment at all.

साठि, sixty, *see* बुढ़.

सात, *or emphatic*, साते, seven; (*Vid.*

LX, 2), the seven letters in कसुमित
कानन; (*Vid.* XXII, 3), the seven
letters बिख खाय मरव, having eaten
poison, I will die, *cf.* पाँच,
दुइ.

साते, *def. num.*, the seven.

साथ, *prep.* with.

साध, *v. a.* (*Indecl. Part. Vid.* LIII,
5, साधी, *for* साधि), to accomplish,
make: मौन साध, to be silent.

साधव, accomplishment.

सान, (سان) dignity, pomp.

सानौ, a kind of made food for cattle.

सापिनि, *see* सॉप.

साबित, (ثابت), *adj.* firm, estab-
lished.

साबुन, soap; *Prov.* धोबी पर धोबी बसे,
तब कपड़ा पर साबुन पड़े, no soap
ever touches our clothes unless
many washermen live together,
(when owing to competition they
wash well).

साम, a kind of autumn millet.

सामग, a singer of the Sám Ved.

सामर, (*fem.* सामरि), *adj.* nut-brown.

सार (1), essence: ambrosia; *adj.*
essential, precious; सारबस्तु, the
essential thing, the 'one thing
needful.'

सार (2), a brother-in-law, (*a wife's*
brother), (*fem.* सारि), a sister-in-
law, (*a wife's sister*).

सार (3), (शाल), a house *in words*
like हथिसार, घोड़सार, इटिसार
(a school), यनिसार, *q. v.*

सारंग, the Indian cuckoo: a pea-
cock; a snake; a cloud; thunder;
a bow: a bee, a swarm of bees: a

deer: *Northern India is full of*
popular ditties on the many mean-
ings of this word; Vid. XIV is an
example; another will be found in
Fullon's Dictionary, s. v. سارنگ.
Another Panjabi example will be
found in the Calcutta Review for
July 1882, p. 54 in an article by
Lieut. Temple called 'Some Hindú
Songs': it is as follows:

सारंग फरिया सारंग नून,

जो सारंग बोल्या जाए ।

जे सारंग चाखे सारंग नून,

तान सारंग मुख ते जाए ॥

The peacock caught a snake,
While clouds their thunder rolled,
Whereat the peacock screamed,
And so let go his hold.

Cf. हरि for a similar example.

सारा = सार (1), *q. v.*

सारी, a woman's upper garment.

साल (1), (سال), a year.

साल (2), a thorn: a pang, pain.

साल (3), *v. a.* to put in order, re-
pair.

सासु, a father-in-law's wife, *see* ससुर.

सासुर, a father-in-law's house.

साह, (شاه) a king: (= साही) a
witness, one who appreciates (*Vid.*
XLIII, 9).

साहस, courage: forbearance. [hair.

सिर्काथ, the division of a woman's

सिंह, *or more properly सिंह or सिंह,*

a lion: a certain surname: (*Vid.*

LIX, 4) the sign of the zodiac

(Leo), which is represented by the

letter स, *and hence means* any

word commencing with that letter,

here सखक, a head, cf. मौन: सिंह

दरवाजा, the main entrance of a house.

सिकड़ी, a necklace.

सिकि, सिकिया, सौक, a reed, सिकियो, even a reed.

सिकौतौ, a reed basket.

सिंखर, a mountain peak: सिंखर बीज (*Vid.* XVIII, 3), the seeds of a pomegranate.

सिंगार, शृंगार, a grace, adornment, of which sixteen are described, viz.

(1) अंगशुचि, personal cleanliness; (2) मञ्जन, bathing; (3) अमल वसन, the wearing of clean apparel: (4) केस समारब, arrangement of the hair; (5) माँग में सेंदुर, the application of minium to the parting of the hair; (6) भाल में खैरौ, the *tilak* on the forehead; (7) चिबुक पर तिल, the *tila* or spot on the chin; (8) मेहदी, henna for the hands and feet; (9) अंग में अरगजा, scented paste for the body; (10) भूखन, ornaments; (11) पुझप, flowers; (12) सुगंध, scents; (13) मुखराग, betel for reddening the lips; (14) दाँत रंगव, staining the teeth; (15) अधरराग, staining the lower lips; (16) काजर, collyrium: a different list is given in *Fullon*, s. v. سنگار; *Prov.* काहि पर कह सिंगार, पिछा मोर आन्हर, for whom shall I adorn myself; my husband is blind.

सिंध, see सिंह.

सिठिया, see सीठ.

सितल, सौतल, *adj.* cool.

सितासित, white and black: the white and black rivers, i. e., the

Gangá and the Jamuná.

सितुषा, a blunt kind of shell, used for scraping out cooking pots.

सिधा, provisions, food; *Prov.* सिधा संदेह, गव्य गव्य करधि, it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिधि, success.

सिधोटी, uprightness.

सिनेह, love, affection.

सिंदुर, सेंदुर, vermilion, minium, worn by women who are not widows.

सिपाही, a soldier.

सिफला, (سفله) *adj.* loose, licentious; *Prov.* सिफलाक मौगत माघ भास, a rake dies in the month of Māgh, (they wear thin clothes and catch cold in the coldest month of the year).

सिबै सिंह, see शिव सिंह.

सिमान, (سيوانه) a boundary, limit.

सिमिति, memory.

सिर, the head; सिर ना, to bend the head.

सिरक, a quilt.

सिरकौ, a tent, a hut; *Prov.* सिरकौ एक देलन्हि तानि, ताहि बेर में आएल पानि, सिरकौ उठाबैक रहल हू बेरा, आगू नाथ न पाछा पगछा, he pitched his hut, and it began to rain, nor could he get an opportunity for striking it, he was like an ass without nose-ring or tether; of नाथ.

सिरैमा, that end of a couch where the head lies.

सिरि, a nutmeg.

सिरिस, a kind of flower.

सिरी फल = श्री फल, *q. v.*

मिलौट, a curry-stone.

सिवाला, a temple of the god Siv.

सिसिर, the cold and dewy season,
*comprising the months of Mágh
and Phálgun (January to March).*

सिहर, *v. n.* to shiver.

सिहरब, shivering.

सौँह = सिँह, *q. v.*

सौक, सिकि, a reed, a spit; the inter-
stice between two teeth, सौके सौके,
between all one's teeth: a kind of
net swinging from the roof of a
house, used to keep provisions
out of the way of animals;
Prov. कुकुरक भागै सौक टूट; it is
good luck for the dog, when the
sik breaks down.

सौन, *v. n.* to be cooked: सौनल
cooked.

सौठ, सिठिया, (सिक्थक्), anything
soft and clammy, such as pán leaf
which has been chewed and spit
out, or indigo refuse.

सौतल, *adj.* cold, cool.

सौथ, (सिक्थक्) boiled rice.

सौबै सिँह = शिव सिँह, *q. v.*

सौमर, the "Seemul" tree, *which
bears the silk-cotton, but has no
fruit, or fragrance, differing thus
from the fragrant sandal tree
(चानन), (Vid. XLIII, 2).*

सौना, bound, limit, border.

सौर, the fibrous root of any tree or
plant; the shrine of a family god-
dess.

सौल, a stone: the Sálgrám stone;
*Prov. सौल, सुत, हरिबन्स लै, बौच
गंगाक धार, एतक लै ब्राह्मण तँ ना करह*

रतिवार; "if a Bráhmaṇ swear
even by the Sálgrám, his son, the
Haribans, and in the midst of the
Ganges,—Don't believe him."

सुर, a needle.

सुकठौ, dried fish, *Prov. सुकठौक बनौज
पशुपतीक दरसन*, (in Nepál) you can
both sell dried fish, and see (the
temple of) Paśupati.

सुकवि, a good, or wise poet.

सुखल, *adj.* dry.

सुकुमार, *adj.* tender, delicate.

सुकूल, *adj.* of good family.

सुकृत, *adj.* of virtuous deeds.

सुख, happiness; सुख सार, the essence
of happiness.

सुखल, or सुखाएल, *Part.* dry, dried;
loc. sing. सुखले, on dry ground.

सुखलाह, (*fem.* °लाहि) *Participial
adj.* dry.

सुखाव, *v. a.* to dry; सुखा, *v. n.* to dry
up, wither: become sad.

सुखारब, drying.

सुगवा, सुगा, शगवा, a parrot.

सुघटित, *adj.* turning out well.

सुंघ, *v. a.* to smell.

सुंघब, smelling.

सुत (1), = सुत, to sleep, *q. v.*

सुत, a son; (*Vid. LIX, 3*), *cf.* ब्रित्ति;
(*Vid. XVIII, 5*), the son of a
he-goat, *i. e.*, a he-goat, *which is
the animal sacrificed to Debí.
Hence Debí is its enemy; (Vid.
XVII, 2), the son of Bali the
king of the earth was Bínásur;
the son of ocean, the father (नात)
of Lakshmi, was the moon (चंद्र).*

सुतनिहार, a sleeper; sleepy.

सुता, a daughter; (*Vid. XVI, 3*),

दक्ष सुता चारिन्, = the fourth daughter of Daksh, *i. e.*, the fourth Lunar asterism, Rohini (*see* दक्ष); her husband (पति) was Som the moon.

सुताव, *v. a.* to cause to sleep: सयन

सुताव, to put to sleep.

सुताएव, a causing to sleep.

सुदौन, a female Súdra, a maid-servant.

सुधा, ambrosia, nectar.

सुधाकर, the moon.

सुधारस = सुधा, *q. v.*

सुन, *v. a.* (*Kanauji Pres. Part.* *Markh.* XI, 10, सुनत), to hear, *cf.*

सुनव, hearing. [सून.

सुनर, सुन्नर, सुंदर, *adj.* beautiful: *ironical proverb about an ugly husband*, एक तँ मौआँ मुँह बड़ सुनर, दोसर भरि मुँह पेआज, in the first place the Miyā's face is very handsome (*ironically*), and in the second place his mouth is full of onions, *i. e.*, it smells of them.

सुनराई, सुंदराई, सुनरताई, beauty.

सुनवाह, one who hears complaints.

सुनाव, *v. a.* to cause to hear; to tell.

सुंदर, (*fem.* सुंदरि), सुनर, सुन्नर, *adj.* beautiful.

सुंदरताई, सुंदराई, beauty.

सुनि, *v.* सुन.

सुनु = सुनू, 2. *Imperat.* of सुन, *q. v.*

सुन्न, *adj.* void, empty: solitary, lonely.

सुन्नर = सुंदर, *q. v.*

सुपरनडेंट, (*English*), a superintendent.

सुपुख, सुपुख, सुपुष, सुपुज, a good man, a good husband.

सुवदन, (*fem.* सुवदनि), *adj.* beautiful, handsome.

सुबुध, (*fem.* सुबुधि or सुबुधिनि) *adj.* wise, intelligent.

सुबेस, सुबेष, *adj.* comely, handsome.

सुभाव, nature, quality.

सुमतिमति, a lady who possesses a sweet mind, or thoughts.

सुमर, सुमिर, *v. a.* the following forms have been noted: 1 *Prosp. Cond.*

सुमिरिरे; 2 *Imperat.* सुमरिष;

Pres. Part. सुमिरैत; *Past Part.*

सुमिरल; *Indecl. Part.* सुमिरि,

सुमरि, and (*for metre*) सुमरौ: to remember, recollect.

सुमरन, सुमिरन, सुमरव, सुमिरव, remembrance, memory.

सुमुख, (*fem.* सुमुखि), *adj.* sweet-faced.

सुर, a tune, a sound: language, words.

सुरखौ, (سرخي), redness; beauty.

सुरंग, *adj.* well-coloured: red.

सुरज, सुरज, सूरज, the sun.

सुरत, sexual pleasure, coitus.

सुरति, सुरति, (صورت), form, beauty.

सुरपति, the king of the gods, Indra; (*Vid.* XVI, 1), he is the god who wields the thunder-bolt, with which he slices off the wings of the mountains, hence mountains, and especially the Himālay, are considered his enemies.

सुरभि, fragrance, scent.

सुरवाल, a kind of veil worn by a man of respectability when going to see his wife at his father-in-law's house. It is supposed to hide his blushes; *Prov.* मौआँ एक

बल्लल ससुरारि, बाटहिं जेल सुरवाल
उतारि, कन्या जलि से मादक गेल, गाछ
कटहर ओठ तेल, a Miyā' went to
his father-in-law's house, and on
the road lifted up his veil: the
damsel was not there, having gone
to her mother's relations: he
counted his chickens before they
were hatched, (*see* कटहर).

सुरसरि, the river Ganges.

सुरज = सुरज, *q. v.*

सुशौतल, *adj.* very cool.

सुहारौ, wheaten dough for making
खंडा, a rice-weevil. [cakes.]

खंडि, a distiller.

खख, सुख, *adj.* happy.

खखल, *adj.* dry.

खगर, a pig.

खड, खंड, an elephant's trunk.

खभ, *v. n.* to see.

खभाव, sight.

खत (1), खति, *obl.* खत (*sūta*), or
खतै, the act of sleeping; *Prov.*
खतक चटारै न, तमूक फरमाइअ, there
isn't even a mat for him to sleep
on, and he asks for a tent.

खत (2), *v. n.* to sleep; *See gram-*
mar: (Indecl. Part. sometimes खतौ
for sake of metre): खति रह, to
lie down and sleep: Prov खतल
हौ, बिआह होइअहि, I am sleeping
while my marriage is going on,
(of a sluggard): another form of
the verb is सुत.

खतब, sleep.

खति, (1) a kind of ornament, a neck-
ring.

खति, (2), *see* खत (1).

खदिन, a propitious day.

खन (1), = खन, *q. v.*

खन (2), = खन, *q. v.*

खप, a winnowing-basket, *see* कनसु-
पतौ; *Prov.* चालनि दूसल खप के,
जनिका सहसर गोठ बेद, the sieve,
which had a thousand holes in it,
sneered at the winnowing-basket.

खर (or खरे for metre), खरज, सुखज,
सुरज, the sun.

खरति, खरति, (*صورات*), appearance,
form; beauty.

से, *pron., subst. and adj., correl. of*
जे; the following forms have been
noted; nom., से (with rel. जे), सेह
(Vid. LXXXI. 10), सैह (with rel.
जैह, Vid. XVII, 7), and (Hindī,
F. 70) सो; or emphatically, सेओ
सेहो, सेहओ, and सोए (Vid. LXII
4); obl. honorific, तनि (e. g.,
dat. तनि कऊँ, F. 6), तनिका, तनिकाँ
(Vid. LXXXI, 1, 10); non-hon.
तेहि (Sal. VI), तेहिँ (adverbially,
so, correl. to जेहिँ, as, F. 2), ताहि,
ताही (final vowel lengthened for
metre), ता (frequent in com-
pounds, e. g., Vid. XVI, 2, तासम,
like that), तकरा: instr. तेँ (in F.
19, तेँई with emph. ई), frequently
used as an adverb; it is then
often written तेँ, तौ, तौ, तो, or
(with emphatic ओ (Skr. अपि))
तैओ, तैओ, or तैओओ: genitive
hon., तनिक (or, agreeing with a
noun in an oblique case, तनिक्का),
तनिकर, तनु (common in poetry),
or तासि (only once, Vid. XVIII,
7); non-hon., तकर (or, agreeing
with a noun in an oblique case,

तकरा): *the forms तनि, तनिक, &c. are often spelt with न्ह, thus तन्ह, तन्हिक, &c. : the word is usually correlative, but sometimes takes the place of the simple demonstrative ; he ; that : instr. तँ, तै, &c., therefore ; तँयो, तैयो or तैच्यो (= Skr. तथापि), still, nevertheless.*
 सेखान, (*fem.* सेखानि), सयान, full grown, blooming : wise, clever.
 सेखानपन, cleverness.
 सेच्यो, *pro.* even that.
 सँ, *sign of abl. ; see* सँ.
 संभ = शंभ, *q. v.*
 सेज, a mattress, bedding ; a bed.
 सेन्ह, a burglar's hole, *or* mine.
 सेन्हा, a register for the entry of daily receipts ; a day-book.
 सेन्हिन्हा, an inhabitant of Sindh.
 सेद, *v. a.* to warm another's body, *by applying to it the palm of the hand, previously warmed at a fire.*
 सेनुर, सिंदुर, red lead, vermilion.
 सेव, *v. a.* to serve.
 सेवक, सेवैक, *adj.* devoted : a worshipper : a servant.
 सेवब, सेवा, service.
 सेच पै, (*Vid.* LXXXI, 10), he alone.
 सेहला, a kind of turban worn by Muhammadans at the Muharram festival.
 सेहच्यो, सेह्यो, *pro.* even that : even he.
 सै, a hundred : *cf.* गुन.
 सैन, सेना, an army, *Prov.* बिना सरदार सेना न्हन, an army without a General is lost.
 सैयद, a Muhammadan title.
 सैल, (سول) the act of walking.
 सैह, = सँ, (*correl. of* जैह).

सो, *v. n.* = सुप्त, to sleep, *q. v.* ; a *Hindí* word.

सोहरौ, the room in which a child is born, and in which the mother is kept for twelve days.

सोई *indecl. part. of* सो, *q. v.*

सोए = से, that (*adj.*).

सों, *see* सँ.

सोग, sorrow.

सोगारल, *adj.* mournful.

सोच, consideration ; anxiety.

• सोझ, *adj.* straight.

सोझा, *prep.* before, in front ; *Prov.*

सगर गाथों सोझा, चलबह ककरा सोझा, the whole village is full of enchanters, before whom dare you walk.

सोटा, a short stick of a handy length, a walking stick.

सोती, the highest caste of Mithilá Bráhmans.

सोन, सोना (1), सोनमँ, gold. *The second form is not much used, and is said to be borrowed from Hindí.*

सोना, (2), *v. n.* to wash one's self, bathe.

सोनार, a goldsmith ; *Prov.* सौ सोनारक, एक लोहारक, a hundred taps of a goldsmith are equal to one stroke of a blacksmith's hammer.

सोप, *or* सोपि जा, *v. a.* to entrust, make over to a person.

सोपब, the act of entrusting.

सोबरना, a kind of metal vase, *not necessarily of gold, cf.* सोधब सिंह.

• सोभा, brilliancy, beauty.

सोभित, *adj.* shining, beautiful.

सोम, a miser.

सोर, (شور), noise, utterance.

सोलकन्ह, a low-caste man, a Súdra.

सोलहो, *definite numeral*, the sixteen.

सोहर, a congratulatory song at the birth of a child.

सोहवेली, the cover of a small pot used at weddings ; *see* साँक.

सोहाव, *v. a.* to comfort, please ; cause to like, (*Vid.* XXX, 1), पति गृह सखिहिँ सोहाओलि, they caused their friend to like (*i. e.*, they persuaded her to go into) the bridal chamber, *cf.* सखि.

सोहाएब, comforting.

सोहाओन, *adj.* beautiful : sweet.

सोहागिनि, a beloved woman.

सौ, a hundred. [man.]

सौँ = सँ, बिना पुरुष सौँ, without a

सौँस, *adj.* whole, entire : the whole, *Prov.* आधी छोड़ सौँस पर धावे, ऐसन

डूबे याह न पावे, he who leaves the half to run after the whole, will drown himself in a bottomless (sea), *i. e.*, a bird in the hand is worth two in the bush.

सौकौ, (شوقين), *adj.* desirous, intent upon ; *Prov.* सौकौ बिलारि के कमरक चोली, a cat, though desiring fine clothes, has only a blanket bodice.

सौतेला, a half brother.

स्याम, सयामल, श्यामल, *adj.* dark : a name of Krishn.

स्यून, the wages of sewing.

सखि, "it is well," a Samskrit phrase of good omen, with which it is polite to commence a letter.

साम्ना, the fifteenth nakshatra or lunar mansion.

खानि, खामिनाथ, खामी, a lord, a husband.

खास, breathing,—inspiration and expiration ; *cf.* अधखास, उर्धखास.

खासिनि, a sister, while unmarried, and living in her father's house.

ह

हंशा, हंसा, or *improperly*, हँशा, a goose, a swan ; a man's soul.

हंस, or *improperly*, हँस, *see* हस.

हंसाबती, or *improperly*, हँसाबती, the queen of king Bhím Sain.

हकम, *v. n.* to pant, puff, *Prov.* बहथि बरद, पुनु हकमथि कुकुर, it is the bullock who works hard (but says nothing), while the (lazy) dog (does nothing and) pants.

हग, *v. n.* cacare.

हगना, one who stools much.

हगवाम, (*fem.* हगवासि), *adj.* desiring to stool ; *Prov.* सिकारक बेरि कुतिआ हगवासि, when the time for hunting comes, the bitch retires.

हजार, (هزار), a thousand ; हजारन, thousands.

हट, *v. n.* to turn aside.

हटिआ, a market, (*said to be derived from* هفته, *because only held once a week*).

हठ, obstinacy, wilfulness : हठै, *instrumental*.

हठन, *adv.* obstinately.

हड़बड़ी, confusion ; *Prov.* हड़बड़ी बिआह, कनपट्टी सेनुर, the marriage takes place in such confusion, that vermilion is applied to the bride's

- temples instead of to the parting of her hair.
- हयद, a kind of vase.
- हयरा, the wooden handle of a mill-stone.
- हयवा, हाय, the hand, fore-arm: a cubit.
- हयिषा, the thirteenth nakshatra, or lunar mansion.
- हयिषार, हयियार, a weapon, a tool.
- हयिवाह, an elephant-keeper.
- हयिसार, an elephant stable; *Prov.* टुटलो हयिसार, नौ घरक साँगह, even a broken elephant stable gives materials for building nine houses.
- हयौटी, dexterity.
- हन (1), *adj.* ruined, destroyed.
- हन (2), *v. a.* to smite, strike: slay: to fix firmly, हनि कै कँ गाड़ल, he buried deeply and fixed firmly; in *Vid.* XVI, 8, used in a neuter sense, to be fixed firmly, *i. e.*, to be firm and solid.
- हनब, a smiting.
- हफौम, opium.
- हबलौ, (हوبلي), a brick house.
- हम, *pro.* 1st pers. ; properly plural of में (1), *q. v.* but now-a-days used generally in the sense of the singular, see *gram.* § 64: the following forms have been noted; *nom.*, हम, or *emph.* हमऊँ, I also, we also (*Vid.* LXVIII, 1): *Obl.* हमरा; *dat.* हमरऊँ (*Vid.* XLIX, 3), or *emph.* हमरऊँ, to me also: *gen. dir.* हमर, हमार, or *emph.* हमरो, mine also, even mine; a *gen. fem.* occurs (*Vid.* LXXIII, 3, where हमरौ is a misprint) हमरि: there is an oblique *gen. form* हमरा, only agreeing with nouns in an *obl. case*, *e. g.* (*Sal.* XIX), हमरा (not हमर) घर में, in my house: *F.* 69 has the Hindi हमारे in a similar use: I: we.
- हय, *interj.* alas!
- हर (1), a plough: Siva, who is borne on a bull, (*Vid.* XVIII, 8), हर-बाहन, a bull; hence a lover, cf. the tauri ruentis of Horace.
- हर (2), or हरि ले, *v. a.* (old 3, *Pres.* हरहिँ) to take away: snatch away: seize.
- हरब, a seizing.
- हरख (1), हरष (1), हर्ष, pleasure.
- हरख (2), हरष (2) *v. n.* to be pleased.
- हरखित, हर्षित, *adj.* pleased.
- हरज, (حرج), loss, damage.
- हरदि, or हरदौ, turmeric.
- हरवा, beads.
- हरवाह, a ploughman.
- हरहर, name of the marriage song of the bráhmaus; the most essential part of it is the drum, hence the *Prov.* ढोल ढाक नहिँ, हरहर नीम, a marriage song, and no drum, = the play of Hamlet, with the part of Hamlet omitted.
- हरान, *adj.* fatigued, weary.
- हरास, *adj.* lean, wasted.
- हरि, Vishṇu: Krishṇ: a lion: the sky: a frog: a snake: a peacock. The following rhyme gives most of the meanings of this word,

हरि गरजल, हरि तुमल,
हरिक सबद सुनि, हरि चललाह,
हरि बाढे भँटल, हरि हरि मिरल,
हरिक प्रतापे, हरि बचलाह.

The sky thundered, and the frog heard it; when he heard the voice of the frog, the snake came along; the peacock met him on the road, the peacock attacked the snake; by the might of the peacock, the frog escaped; *cf.* सारंग.

हरिन, a deer: the marks on the face of the moon, which are supposed to resemble a deer; (*Vid.* XLI, 6) *The deer is said to have an undying affection for the moon, cf. the line, हरिन न परिहर हिमकर, सजनी, सह बर राऊ गरासे, the moon does not desert the deer, preferring to endure being devoured by the demon of eclipse.*

हरि ले, *see* हर (2).

हरिबासर, a kind of penance; a continued fast for two and a half days.

हरौ = हरि, *q. v.*

हरौती, a kind of bamboo, with short knots and a narrow perforation.

हर्ष, हर्षित, *see* हरख, हरखित.

हर्षनाथ, name of a living poet of Mithilá.

हल, *v. a.* to put in motion: strike.

हलाव, *v. a.* (2 Imperat. *Vid.* LXXIII, ३, हलबिरे), to cause to put in motion; to impel, driver to drive away, (*Vid.* LXXIII, 3) forsake.

हलुक, *adj.* light.

हवाल, (احوال) condition, state; *Prov.* बरक माथा जाल, बरिखानक कोन हवाल, what kind of marriage procession is this, when the bridegroom is too poor to wear any thing over his head but a net.

हस, or हँस, *v. n.* (the following forms have been noted; 1, Imp. हस; 3, हसय; 3, Fut. हसत, हसतग; Pres. Part. हसैत; Past Part. हसल, Indec. Part. हसि, हसिकै: to laugh, smile. *Prov.* हसरत देयि, कनरत नहिँ पाव, one lends with a smile, but has to weep, when one can't get the loan back; easy to lend, hard to get back.

हसब, a laugh.

हसो, *v. a.* to collect in armfuls.

हसोएब, a collecting.

हस्तिगमनि, *adj. fem.* walking like an elephant, a gait much admired in women.

हाए, हाय, or हाये, *interj.* alas.

हाकिम, (حاكم), a high Government servant.

हाजिर, (حاضر), *adj.* present.

हाट = हटिआ, *q. v.*

हाटक, gold.

हाड़, a bone: cattle, *see* राड़.

हाथ, (*Instr.* हाथै), the fore-arm, hand; a cubit.

हाथौ, an elephant.

हानि, loss.

हाफौ, yawning.

हार (1), (हार or हारा for मेट्ठ), a wreath: necklace: = हाड़, a bone, rib.

हार (2), *v. a.* to lose.

हारव, losing.
 हारी, a string of white beads.
 हारनी, *adj.* lost; हिचा हारनी, broken-hearted.
 हाल, (حال), account: tale, story: message: condition: *agricultural term*, moisture in the earth.
 हावा, (هوا), wind, air; climate.
 हासा, laughter, a smile.
 हाहा, *interj.* lo! behold!
 हिच, हिचा, the heart; हिचा हार, to be broken-hearted; हिचा हारनी, broken-hearted.
 हित, हीत, a friend: benefit, advantage: those who are dear to one, one's family (*metaphorically*).
 हिनक, &c., हिन, *genitive &c.*, of ई, this.
 हिंदूपति, the lord of the Hindus.
 हिम, boldness; snow; हिमधाम, the abode of snow, the moon: gold.
 हिये, हिचा, हिरदय, ह्रिदय, the heart.
 हिरा, a diamond.
 हिसख, habit, custom.
 हीत = हित, *q. v.*
 हीन, *adj.* deprived of, without.
 हील, *alliterative form of भील*, *q. v.*
 ऊ, ऊँ, an emphatic termination: old sign of the plural.
 ऊडार, ऊडार, a wolf.
 ऊकुम, (حكم), an order, command.
 ऊन, ऊनक, &c., *oblique and genitive forms of ओ*, that, *q. v.*: often written ऊनि for ऊन.
 ऊर, *v. a.* to pound, or consolidate earth: hence to pound, to pummel.
 ऊलास, or ऊलासे for metre, rejoicing, joy; *Prov.* मन ऊलास. तँ गार्द गीत, when a man is happy he sings.
 ऊलिमाल, confusion, turmoil, *Prov.* गाथों करे ऊलिमाल, बऊ मगैहि चुंवा,

the whole village is in confusion, and yet the wife asks her husband for a kiss, (instead of looking after his property).

ऊर, ऊर, a thrust, a shove.
 ऊरा, hog-baiting: killing a hog by baiting it with a herd of cattle, or an elephant.
 हृदय, = हिरदय, *q. v.*
 हे, हे, *interjection*, O!
 हेत, हेतु, a reason; कि हेत, why.
 हेम, gold: snow, हेम गिरि, the Himálaya.
 हेमत गिरि, = हेम गिरि, *q. v.*
 हेर, *v. a.* (the following forms have been noted; 2, *Simp. Pres* हेरिरे; 3, हेरै, हेरय, हेरयि; 2, *Imperat.* हेरिच; *Pres. Part.* हेरैत, हेरइत, 1, *Past* हेरलऊँ; 3, हेरलन्हि, हेरल; *Indecl. Part.* हेरि: *Adv. Part.* हेरितहिँ, or (*Ind. XVIII*, 8) हेरइते): to gaze, look after, look around: to search for; to see, लोचन हेर, to throw a glance at, हेरइ, a vagabond. [see.
 हेर, a fool; *Prov.* निचिंत छते हेर, जिनक गाय न गोरू, a fool, if he has no cow (to take care of), sleeps void of care.
 है, है, *Hindí* for है, he is, they are, frequent in *H.*
 हैकल, a necklace.
 हैत, हैब, &c., see हो (2).
 हो, (1), *interj.*, alas!
 हो (2), *verb. subst.*; Great confusion exists in *Mithilá* concerning the conjugation of this verb, owing to the irregularity of its past participle, and also to confusion with another root अह or अऊ, also meaning, to be: अह, and हो are

both not improbably derived from the same Skr. root, but in Maithili they must be treated as distinct: Forms derived from the past part. of हो cannot be used as auxiliaries; forms derived from अह or अक are used either as auxiliaries or as simple verbs substantive meaning, to be, while other forms of हो are either used as verb substantives meaning, to be, or to become, or as auxiliary verbs, exactly like the verb होना in Hindi: According, however, to Maithil pundits, the existence of the root अह or अक is ignored altogether, and all forms are referred to the root हो: the following forms have been noted; A., derived from the root अह or अक; 1 Simp. Pres. होँ; 3 अहि, हो (है & हो which appear frequently in F. are Kannaupī or Hindi): 1 fut. हैब; 3 हैत, हैत, हैतैक, हैतऊ: Pres. Part. हैत, हैत: B., derived from the root हो, 1 Simp. Pres., and Imperat., होइ, होऊ, होइए; 2 होऊ; 3 होअय, होण, होय, होइ, होइक, होअ, हो, होअयि, होइन्ह, होय: 1 Fut. होएब; 3 होएत (fem. होएति), होयत, होइत, होत: 1 Rétro. Cond. होइतऊँ: 3 होइत. Pres. Part. होएत, होइत: Adv. Part. होइतहिँ: 1 Past भेलऊँ,

or contracted (Vid. LXXIX, 2) भेलौह; 3 भेल (fem. भेलि), or lengthened for metre भेला (fem. भेलौ), भेलऊ, भेलै, भेलैक, भेलैन्ह, भेलाह (fem. भेलिहि), F. has also the Hindi भए (63), and भौ (22): Indecl. part. भै, भए, भय: 1 Periphrast. Pres. होएत होँ; 3 होइअहि, होइअयि: to be: become, उदास हो, to become sorrowful, or disgusted, to show distress or aversion: to come into existence, rise (of a heavenly body), come (of the day): to live, be, भेल, it has been, i. e., it has passed away, cf. "fuit Ilium": to take place, होइत भए, as morning came, at day-break: देखि भेल, it was seen, with the Indecl. Participle in its proper sense of a verbal noun, lit. the act of seeing took place, so also ठाढ़ि भेल, he stood: भै सक, to be able to be: हो जा, 3^d Past भै गेलाह, to happen, become.

होएब, existence; a coming into existence.

हो, होँ, see हो, (2); in F. 59. होँ is for Hindi हो, 2 Plur.

होइहि, itch.

होँ. interj. stop! Prov. कोढ़िया चाहे होँ, a lazy fellow is always waiting for some one to cry "stop!"

हैत, see हो (2).

ADDENDA AND CORRIGENDA.

The following omissions should be supplied, and corrections made. They are printed on one side of the paper only to allow of easy correction.

A. Grammar.

§ 65. The genitive of मे is given as मेर or मेरा. Subsequent research has shown me that the form मेरा is an oblique genitive form, only agreeing with nouns in an oblique case : and that all pronominal genitives can take a similar oblique form. Thus, we get—

Direct genitive.

* हमर
तेहर
अपन
एकर
जनिक

Oblique genitive.

हमरा
तेहरा
अपना
एकरा
जनिका, etc.

These oblique genitives cannot be used with nouns in the form of the Nominative case, but only with nouns in one of the Oblique cases.

Closely connected with the above, I have noted the following words, not pronouns, which also take an oblique form in आ

Direct.

पहिल, 'first.'
दोसर, 'second.'
तेसर, 'third.'
बड़, 'great.'
पहर, 'a guard.'
बदल, 'exchange.'

Oblique.

पहिला
दोसरा
तेसरा
बड़ा
पहरा सैं, from (so and so's) guard.
बदला, 'in exchange.'

There are doubtless many others which I have not noted yet with certainty. Compare the oblique forms of verbal nouns in § 189.

The following examples will make the above remarks clear. The matter will be found treated at greater length in an essay shortly to be published in the Asiatic Society's Journal.

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM,

i. e., DIRECT GENITIVES.

जकर बेदुली लाएल, तकर केहन सुरखो, how wonderful must be the beauty of her whose *beduli* you have brought.

केकर बेटा (*see* के *in* *Vocab.*), whose son is he?

हमर रोज हरज होइत, my means of livelihood will be spoiled.

उनक कानब सुनि, having heard her lamentations.

तकर अकारार लिखि दाखिल करइ, write and file a bond to that effect (*lit.* of that)

अपन सभ धन उड़ाए, भिखारि भै गेल, having wasted all his substance, he became a beggar.

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM, *i. e.*, OBLIQUE GENITIVES.

अपना चढ़ैक घोड़ी देल, he gave his own riding mare, (*lit.* the mare of his own riding).

संग समाज सखी आईलि उनका फुलवाड़ी, her companions and friends came into her garden.

हमरा सिरकौ मैं, in my hovel.

तोहरा घर मैं, in thy house.

हमरा दरवाजा से ओकर दरवाजा बड़ि दूरि अछि, his doorway is very far from mine.

गृहस्त अपना मन मैं कहलक, the farmer said to himself (*lit.* in his own heart).

§ 136. The 3d Non-Hon. Pres. has a common form देखइ, not noted in the grammar.

§ 157. Another common form of the Perfect of the Intransitive verb runs as follows:

Honorific.

(1) सतल हो,

(2) सतल ह हो,

(3) सतल बयि,

Non-Honorific.

सतल हो,

सतल बइ,

सतल अछि.

Fem. सतलि हो, &c.

As usual any other optional form of the Auxiliary may be used.

B. *Chrestomathy.*

I have attempted throughout to represent all *b*-sounds by ब, and all *w*-sounds by व, but several errata have crept in, especially in the Song of Salhes, and the first few lines of the Famine Song. The Vocabulary is, I hope correct in every case, and when there is any doubt, reference should be made to it.

People who write Maithilī have a bad habit of writing *anunāsik* for *anuswār*, in words in which the latter is the more correct. Thus they write सिंह instead of भिंह or सिंव, and संसय instead of ससय or सन्सय. I have fre-

quently followed this custom, and now regret that I have done so. Many, but not all, have been corrected in the Vocabulary. The commonest word in the text is सिंङ (Sih, on pp 39 and 40) which should everywhere be corrected to सिंघ (Singh) which represents the correct pronunciation.

The following corrigenda should be made. Some are printer's errors or broken letters, and others are actual corrections of mistakes of mine or preferable readings.

Page	4 ;	Line 8 ;	for.	म	read	मँ
	5	25		बचते		बचते
	6	29, 31		लेने		लेनेँ
	7	6		लेने		लेनेँ
	8	3		लेने		लेनेँ
	9	5		सौ		सौँ
		21		माटौ		माँटौ
		30		ब्राह्मनीक		ब्राह्मनिक
10		14		बहौन		बहिन
		15		बोले		बोले
		20		गेल		गेलि
		21		अपना		अप्पन
		23		सुनाए		सुताए
		27		कुरौ		कूरो
		29		तहौना		तहिना
		30		के		कैँ
11		1		खहारने		खेहारनेँ
13		10	from bottom	Read, 'bank of the Kamlá'.		
20	Márs.	I, 1	for	गहिआ	read	गहिआ
	,,	I, 2		अंगन माँ		अंगनमाँ
	,,	I, 2		अगुरौआ		अंगुरौआ

Fam. Song. The song is generally printed correctly from the manuscript, but most of the following corrections are rendered necessary for the sake of metre :

Verse	5	read	पच्छ, बखान	Verse	23	read	बाँक
6			झुँड झुँड	25			बडू
7			चित्त मित्त	28			अन्स
9			होइ and not होइन्हि	31			ऊँट
11			बेपच्छ पच्छ	47			बन्सक
12			एका न	48			गुजर
13			रक्खा	53			सुंगे
17			खतमासु not खेत मासु	56			बठे
21			डरेँ	57			संग जात एह
22			गेल	71			पैँचा

Many of the lines in the Famine Song are hopelessly beyond regular scansion.

Translation of Famine Song.

Verse 4, substitute for second half, 'upon such of the seed as did germinate, blessed Aślekhá rained.'

Verse 17 omit 'a field of,' and for 'even flesh,' read 'khetmás (Phaseolus radiatus)'.
 18 for 'a field of faner,' read 'janer'.
 43 footnote, read ठेहौ.

Page 35 last footnote for देखिन read देखिनु.

36, ll. 10 and 13 read Daršana.

Bidyápati, Text.

I The original copy of this song was very corrupt. A better copy has since been obtained. Read as follows:—

line 2 तितल बसन तन लागू। मुनिऊँक मन समस्त भय जागू ॥

3 read अन्हारे for अन्हारे.

4 निज for नौज.

5 सन्सै for सँसे.

IV 2 आव.

V 1 मेँ.

Title of 2nd chapter, READ २ FOR १.

VI 4 कै बेरि.

XV 4 read सोहागिनि for सोह गिनि.

5 देलि.

6 पिबय.

XVI 1 देखलि.

XVII 5 for संगैअहि read मगइहि.

XX 1 read पहरहिँ.

XXIII 3 & 7 कैँ for कै.

12 उचीतौ for उलासे.

XXVI 2 जैतहिँ for जैतहि.

XXVII 4 भाँपि देल.

XXX 4 धर for धन.

6 भनहिँ for भनहिँ.

XXXI 1 मोरि.

3 कठ.

XXXV 3 चकोर for चकवा.

XXXVI 4 तैअयो for तदयो.

XXXIX 5 अबशेखे for अबशेखे.

6 दंशे.

XL 4 दंशे.

7 तैअो for तैअो.

Title of 7th chapter : READ ७ FOR ६.

- XLII 3 read गुनहिं.
 XLIII 4 एहनि.
 6 ओतहि.
 XLIV 5 साध for साध.
 XLV 1 से for सं.
 2 बडत.
 4 अनुतापक.

Title of 8th chapter : READ ८ FOR ७.

- XLVIII 1 read पिरौति.
 4 केचो is almost certainly incorrect for सिकिचो (cf. XLVII, 4). केचो which always has both syllables short will not scan.
 LIII 1 read गेचाने for ज्ञान.
 LVIII 4 चानक दुख के चान.
 LXI 5 नब.
 LXIII 7 नबो, नबो, पराने.
 LXV 4 परख.
 LXVI 1 गेला for गेलाह.
 2 परतौति, मेला.
 5 ९ for ६.
 LXVII 5• छोर is required for हो, by metre.
 LXIX 1 This line will not scan. The insertion of हम after लता would complete the metre, but has no authority.
 4 read पड for अड.
 8 ऊठि.
 LXX 5 भिंगुर.
 LXXII 5 सन्सय.
 LXXIII 3 हमरि.
 LXXIV 4 निशासे.
 LXXV 1 परबस.
 4 सेटाबिच.
 8 This line barely scans.

Title of 9th chapter : READ ९ FOR ८.

- LXXVII 2 read चीर.
 3 चिर.

Title of 10th chapter : READ १० FOR ९.

- LXXIX The metre of this song is hopeless: it may (by a little forcing) be classed as a *Thumari*.
 4 read के.

LXXX	3	धनिक विद्योगे, संसार.
LXXXI	4	केकर <i>for</i> ककर.
	8	सहे <i>for</i> सद्य.
LXXXII	1	देखि लगइति.
	6	चढ़ावयि.

Translation.

- Song* 14 . 9 *read* 'and she hath stretched her brows like a bow.'
 16 *footnote* 27, *read* Yaśodā ; 29, Sítā.
 22 4 *footnote*||, *read* नहिं.
 23 2 *read* Murári.
 28 5 *omit marks of quotation, and read* 'she' *for* 'I,' and
 'her,' *for* 'my.'
 38 4 & 5 *read* shoreless *for* fathomless.
 39 6 The translation is that of the paṇḍits, and was the best
 I could get. I have since found that कोहकोहाएल
 means 'very angry,' and that the whole line may be
 translated 'the bees rushed forth very angrily, and
 stung my lips': compare other words of the same
 form दनदनाएल, घनघनाएल, चलचलाएल, &c.
Title of 7th chapter : read VII *for* VI.
 XLIII 10 *read* rejoice *for* feast.
 • *Title of 8th chapter : read* VIII *for* VII.
 LXIX 8 *read* rejoice *for* feast.
 LXXIII 1 *read* second half, 'thou laidst the life of thy soul before it.'
Title of 9th chapter : read IX *for* VIII.
Title of 10th chapter : read X *for* IX.

Harkhnāth, Text.

II 10 & III 10	<i>read</i> मन दय <i>for</i> मनदय.
V 2	देखइति.
	6 बिभेधे.
VI 6	खंजन <i>for</i> 'जन.
XI 11	मन दय <i>for</i> मनदय.
XII 7	सन्सय.
XIII 6 & XIV 6	मन दय.

Vocabulary.

In the vocabulary, verbal roots ending in चा, which form the Past Part. in खोल, are given with a final व; thus, उठाव, *Past Part.* उठाखोल; but अघा, *Past Part.* अघाएल, see gram. § 167 add.

• Art. अगताएक *read* अगताएव.

अघाव *read* अघा, *v. n.*, to be satiated, disgusted.

Art. अचरा add 'अचरा is generally used as an oblique form of अचिर'.

अभेला read अभेला.

अहि omit 'used only in this form,' and add, 'see हो.'

आ read आवत for अवत.

आइ should be आड़ि.

उपट, add 'to rise'.

ओभराव read ओभरा.

ओंधाव read ओंधा.

कनहा read मँ for म.

करिका read करिका, and not कारका.

काढ़ावना read काड़ा बनाव.

किहियो, add 'or किह्यो'.

कोह and कोहा (2), omit these articles and substitute 'कोहकोहाएल
adj. very angry,' see erratum to trans. of Vid. XXXIX, 6.

गंगा read LXXVIII.

गराएव, read गरासब.

गराव read गरास instead of गराव.

चित read पड़ instead of पड़व.

जन add 'जना is usually used in a plural sense'.

जोरि read रँठन.

ठोंठ read 'the throat', instead of 'the bill of a bird.'

दड़िमौ read आमिल.

दिच (2) read दिआ instead of दिच.

बँश read बंस, बन्स.

बढ़ read बढ़, not वढ़.

भाखा read भाखा, not भ खा.

मेँ for 'cf. हमरि LXIII, 3' read 'cf. हमरि LXXIII 3.'

